

THE
SEXUAL EDUCATION
SERIES

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SEXUAL DISEASES AND
ABNORMALITIES OF
ADULT LIFE

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CHAPTER ONE

THE CAUSE OF UNHAPPINESS

Ignorance of the basic laws of life is the greatest cause of unhappiness in the world today. If the total of all deaths and suffering and sorrow caused by war is compared with the suffering and death caused by ignorance, it will at once be seen that war is only one of the lesser curses of the human race.

The average man and woman of thirty-five know relatively nothing concerning the hygiene of the sexual life. They may think they know a great deal, but their supposed knowledge is mostly wrong, being gained by word of mouth from older people equally ignorant. There may be some truth in what they know, but it is only half the truth, and it is an accepted fact that a half truth is more harmful than a lie.

For centuries, men and women talked rather freely about almost every thing in life except sexual hygiene. There was a great deal of talk about the sexual relation, and every effort was made to change it and pervert and alter it, so that at times it

resembled other acts more than it did normal coitus: there was an abundance of worship at the shrine of Venus and Bacchus, but there was no effort made to determine wherein men were acting in a wrong way, nor was any study made to learn how the sex life could be made to learn how the sex life could be made a normal, healthy part of the life of the human race by the study of sexual hygiene.

The constant abuse of a God given power, reproduction, gave rise to disease of the body and a twisting and warping of the mind and soul, so that in the end men lost much of the power that they once had and descended to acts that they would not have even thought of at a time at which they were glorious animals rather than debased human beings. In order to understand this, it will be necessary first to study the conditions of diseased social life at the present time and then try to find some way of improving matters.

As a positive rule, it can be stated that any disease or abnormality of the sexual life will result in a destruction of the home. As an institution, the home is founded on a normal sexual relation between a man and a woman, and anything that interferes

with this tends to break up the home. It has definitely been shown that only in a home can a man and a woman find their greatest happiness, and it, therefore, follows that anything that destroys the home which they live in will also destroy their peace and joy in existence.

The pity of all this is the fact that most of the human race who are suffering from the results of living the wrong kind of sex lives are not absolutely to blame, but are simply the victims of errors in their parents, vicious training in youth or faulty surroundings. Only a very few, if any, are really immoral because of any determination arising within them for which only themselves are to blame. There are always people who talk a great deal about sin, but, so far, it seems to be a condition of life associated with the clergy and priesthood rather than with the scientists and biologists. We are beginning to see a glimmer of truth concerning this question of sin in childhood; when a youngster is cross and irritable, give it a dose of castor oil instead of a thrashing, which was the only way Luther had of driving the Devil out of young people. If this same idea were

applied to adult society and whenever the so-called criminals made themselves disagreeable to the rest of society they were thoroughly examined and diagnosed with the idea that their behavior was caused by sickness instead of sin, then a great advance would be made in criminology. It would often be determined that their disease was incurable and then they would have to be isolated from society for the rest of their lives, but whatever was done for them would be done as kindly treatment instead of savage punishment.

Thus, for centuries, men have committed every possible form of sexual error through ignorance of the biological laws of Nature. Only very lately has there been any effort made to correct such a condition of affairs. Whatever education is given will have to be given in simple, plain language and be available to the masses instead of selected classes. It will have to be in a form that will be interesting—and within the limits of their finances to obtain. Most adult men and women would like to know all they could about life and the part they take in it. All they need is a chance.

The word normal is a very hard word

to understand and is often very poorly used. It is so often applied to human behavior that it has come to occupy an interesting place in the language of today. Terms as "normal childhood," "normal adolescence," and "normal sex relations," are constantly being used in such a way that the impression is given of absolute certainty of what is normal. It is as though a standard of life were put into inches on a yardstick and all behavior were measured by that three-foot rule to determine whether it was too long or too short or just the right length.

There are two common ways of determining what the normal is. One is the so-called statistical method. An observer investigates ten thousand boys at the age of twelve years and finds that ninety-seven per cent of them play marbles. He, therefore, issues a statement that it is normal for boys to play marbles at the age of twelve. The second method is by observation conducted casually in connection with many other casual observations, and, as a result of this, the middle aged man simply makes the statement that all boys play marbles. If he is asked how he knows, he will reply that he has seen a great many

boys and that he was a boy himself once upon a time, and that his observation is based upon experience.

There is a third method that so far has only been available to the serious student of the scientists. He studies the past conduct of man, going back as far as he can into the dark ages and primitive people. He begins with the idea that man is an animal and that the conduct of animals is the proper conduct. Then he goes ahead and shows that any marked change from the conduct of animals in man is a departure from the normal. Of course, this method of thinking has to be used properly. For example, it might be stated that animals do not wear clothing and that it is therefore a departure from the normal for man to clothe himself. But the animals have thick hides and a lot of hair over their bodies, and when men wear clothes, it is simply to replace the loss of this natural covering; so, the wearing of clothing can be considered normal for man just as it is normal for animals to have hair.

In discussing the sexual diseases and abnormalities of the human race, the third definition of the normal will be frequently

used. Certain habits and conditions will be said to be normal and others abnormal. In the use of this word, neither the statistical results nor the opinion of one man will be used as the proper yardstick to measure the conduct of mankind by. But constantly we will go back to the primitive man and the primitive home, or even back to animals like the Himalayan bear, where the male and female mate for life and live during their entire mated life in one cave. This method of determining the normal will be laughed at by many people who believe that modern society is far above comparison with bears and savages, but it is believed that when the conduct of many members of the world at the present time is taken into consideration, will be seen that it is really an insult to the bear and his mate to call such conduct animal.

Man has a mind and a soul in addition to his body, and it has been shown that when he is in love he uses all three parts of his being in expressing that love. It is not any wonder then that when his sexual life becomes warped and twisted all three parts of him, body, mind and soul, become affected, and this is really what

happens. In spite of all the efforts of men in every age to separate the soul from the body and the mind from the soul and body, no one up to the present time has ever been able to do it. Consequently, the three live together in one person, and the one cannot be affected for good or bad without the other two parts also being benefited or harmed. As this is true of all parts of life, it is true of the sexual life, and that is one of the reasons why any departure from the normal in sexual living causes so much misery and unhappiness in life. If the error only involves the soul, then the intellect and body suffer as well. If the body becomes diseased, it will soon be seen that the intellect and soul also are affected.

With these few ideas kept in mind, the various diseases and abnormal sexual conditions of the human race will be considered with an effort to make men and women happier by increasing their knowledge and thus helping them to live lives that are happier and more worth while.

CHAPTER TWO

SYPHILIS

Since the beginning of written history there has been a constant and fairly universal habit among mankind to indulge in promiscuous sexual intercourse. The prostitute early became one of the important factors in social life. For many centuries it was thought necessary for the male to have regular indulgence with the female, and the idea of continence was only held by a few philosophers and priests. It was considered that there was only one way for a man to retain his health and even his intellect, and that was by constantly leading an active sexual life. To supply this supposed need, the prostitute came into being and was at one time the most highly organized portion of society. In fact, it shared with religion the foremost place in the thoughts of much of the human race.

The habits of man were constantly being challenged by the reformer. Teacher and philosopher, scientist and clergy united in an effort to show society that sexual life outside the home was a serious error, but,

for the most part, their efforts were in vain. Even the teachings of Christ did not meet with uniform success, and, while the spread of His doctrines has done much to make the social life of today better in every way than it was two thousand years ago, still, there is a great improvement possible in the social and sexual standards of the average man and woman.

The ideas of the old physicians in regard to disease were rather unscientific, judged from the knowledge that we possess today. They were keen observers of symptoms but were not always able to tell to what special disease these symptoms belonged. On this account, they were constantly confusing tuberculosis and leprosy and other skin diseases. They lacked the microscope and the laboratory and had to depend entirely on their acuteness of touch, sight and smell, and occasionally hearing, to make a diagnosis. They were also confused by their ideas of devils and the part these demons played in the everyday life of mankind. Later on, these devils were given a place of prominence by the priests who took them from the magicians and made them responsible for sin. Every form of sin had

a personal devil, and this devil worked through the sin, upon the bodies of men, and, as a result of this, the men became sick. The disease was due to sin and the sin was caused by the temptation of the devil who was especially expert in this form of sin. A trace of this still remains in one of the most fashionable religious cults of the present day.

On account of this confusion among the old physicians, it has been impossible to tell with any degree of accuracy just when syphilis first appeared as a disease of the human race. All the old books on medicine and surgery mention symptoms that resemble those of syphilis, but no one can tell whether the author was actually describing that disease or tuberculosis or leprosy. Yet many students believe that syphilis was known and treated several thousands of years before the birth of Christ and that it has always been a curse of the civilized world around the Mediterranean Sea.

On the other side of the argument are those who believe that it was brought to Europe by the soldiers and sailors that were with Christopher Columbus on his voyages which ended in the discovery of America. The idea of sailing constantly

westward till something happened was not very popular, in those days, and, while some of the crew of the three vessels went voluntarily, most of them went to escape a worse fate on land. The men who went with Columbus may have been brave men, but they were also vagabonds and criminals and had the usual attitude of such people in regard to the female and her uses. After a long ocean voyage, they took full advantage of the hospitality of the Indian women and all became infected with a disease that seemed to be new to Europeans, especially in regard to its contagiousness and virulency. The disease did not kill them, but it made most of them rather unhappy for a while.

In their returns to Europe they scattered over Portugal and Spain. Not profiting by the lessons learned in America or perhaps feeling that nothing worse could happen to them, they continued to have sexual intercourse with every prostitute that they could afford and promptly infected them with this same disease. Now, there were hundreds of infected women in southwestern Europe, and all these women earned their living by prostitution.

In those days war was a very favorite

outdoor sport. Whenever life became dull for a prince or a king, he gathered an army and started to fight one of his neighbors. This army would not fight without a constant supply of prostitutes; so, a number of them always accompanied the invading force as a part of the Commissary Department. If the invading army was defeated, their prostitutes remained with the victors as a part of the spoils of victory. Thus, these armies and their followers went from Portugal to Spain and then to France and on to Italy and up to Germany, and where ever they went they carried the contagion of syphilis with them. The French became angry and called it the Spanish disease and the Italians were sure that it came directly from their hated enemy and called it the French disease. The Italian soldiers, after they were thoroughly infected, invaded a part of France and new infections arose.

The disease spread along the paths of commerce as well as those of war. Every hotel was a brothel and provided for the entertainment of the guests who passed on to other hotels and who paid for their entertainment in cash and syphilis. Soon the disease went up into the palaces and down

into the hovel. This rapid spread of a disease by sexual contact shows plainly the enormous extent of immorality in the middle ages. One authority states that if the literature can be given credit, there was only one subject of thought and conversation in the minds of all the people from the king down to the peasant, and that was the sexual relation between man and woman. It was certainly something that they were always thinking about, and not content to stop with the thinking. There was not a class or a profession that was clean and moral according to our present-day standards.

Before this wild spread of syphilis, there had only been two dangers from coitus outside the home. One was the risk of being caught by the irate husband and wife, in which case the dagger put an end to the pleasure, and the other was the pregnancy of the woman. However, women were all married at an early age; so, the pregnancy could always be credited to the husband. He, poor fellow, never could be sure that he was the father of his wife's children, but he was so busy dodging other husbands that he did not have time to worry much about it, though, if he actually found his

wife in a compromising position, he killed the man and often ended her life also.

Now to these two dangers of discovery and pregnancy was added a new danger of a terrible disease, syphilis. It was not a quiet, peaceful disease, but its terrible destruction of bones, and formation of ulcers and dropping out of teeth made it impossible for anyone who had it to conceal the fact. Another thing that made it so dreaded was that in the early months there was not much evidence of it. There was just a falling out of hair and a skin rash. Then came some months of apparent health, during which it was hard to tell that the man or woman had the disease, but, at the same time, he was able to spread it to anyone he came into intimate contact with. That was the dangerous time. A man or a woman might be apparently in the best of health, yet capable of infecting anyone he slept with. Later on in the course of the disease it was not difficult to tell who was a syphilitic, for the bones became sore, the teeth dropped out, the nose rotted, the bones of the skull softened, ulcers appeared on the legs, patches developed inside the mouth, curious skin diseases showed the person's shame and finally there came death from

insanity or exhaustion. Not a very pretty picture for the young ladies of France and Spain to think about!

It was more awe inspiring than sudden death, which was something everyone was used to in those days, or pregnancy, which was the common lot of all women, and something to be expected. The woman of that day feared death less than disfigurement, and when the streets and courts of Europe became filled with men and women who had to wear velvet masks to keep their shame from the world, it was time for a young lady to be careful as to whom she selected for a lover. The worst about it all was the fact that it was so hard to tell at some stages of the disease and so easy to tell at other times. The danger became so real that young women simply had to refuse all men the full gratification of their desires and limit their loving to lesser privileges, and this received the name of flirtation, and many stories were written in the French language about this flirtation and how the need of it arose. Kings and popes and princes rotted and died, and, for the first time in centuries, men and women



The two spirochetes or spiral-like bacilli in the center of the above illustration are the *treponema pallidum* which are the causative factors of the disease syphilis. Syphilis is essentially an infectious disease acquired by sexual congress or transmitted by diseased parents, yet it is perfectly possible to contract the disease in many other ways.

began to wonder whether it was not best, after all, to be moral in their private life.

The treatment that was begun made matters all the worse. The idea became prevalent that mercury was the only medicine that could cure this disease. If a little mercury was good, a lot would be better. Everybody who was even suspicious of having syphilis began to take mercury in enormous doses. Consequently, almost everyone was poisoned by this metal and the bone symptoms of this poisoning were very similar to the bone symptoms of the disease. Thus, the final condition of these victims of syphilis and medical enthusiasm became rather pitiful and the disease of syphilis was more dreaded than ever. The sailors of Columbus were soundly cursed for their indiscretions and immoralities.

While the American origin was believed by many, there were still others who remained convinced that the disease of syphilis had a more ancient history and had always been in Europe. This school of syphilographers even claimed that the horrid destruction of bones, especially in the face was not a disease at all but simply mercury poisoning. The argument has not been

settled up to today, and every few years a book is published supporting one of the two sides of the question.

While not much is known about the real history of syphilis, a great deal is known about it today, as far as the cause, symptoms, treatment and prevention are concerned. Thus, much of this information is of interest only to the physician and specialist, still there are some facts that should be known by every adult and are far more important to his welfare than knowing who is leading the American League in batting or the name of the latest star in musical comedy.

Syphilis is caused by the invasion of the body by the small micro-organism known as *Spirochaete Pallida*. This is found by the thousands in nearly all parts of the body of a syphilitic, but is especially numerous in the ulcers or open sores of the moist mucous membranes, such as that of the mouth. Here the conditions of heat and moisture combined seem to offer a favorable location for the development of new generations. Within three weeks after infection there is a hard sore somewhere on the body but usually on the head of the

male organ or inside the vagina in the female. In a certain number of cases this sore, which is called the chancre, appears on the lip, inside the mouth and even on the tonsil.

The site of the chancre indicates the location of the original infection, where a few spirochaete were planted in a small crack in the skin during sexual intercourse. In the cases in which the initial sore occurred in the mouth, the infection is conveyed from a diseased mouth in the kiss. The chancre is the first indication that there has been an infection, but by the time it appears the poison has already spread throughout the body and hundreds of the little spirochaete have settled in every organ where they reproduce their new generations. Tests have shown that in six weeks the entire blood stream is infected and in three months there are many of the invaders in the central nervous system.

Before this fact was realized it was thought that the cutting or burning of the chancre would be sufficient to stop the disease, but now it is known that this procedure is useless, though it is still frequently done. The man or woman is a syphilitic from the minute that the small organisms

land on the broken skin during the sexual act and begin to dig their way into the body to reach the blood and lymphatic circulation.

The only way that this disease of syphilis can be contracted is by direct touching of the body of a syphilitic or touching something that is covered with discharges from some part of his body. A few illustrations will make this statement simpler. If a healthy man has coitus with a woman who has syphilis, he comes in contact with her vaginal secretion which is alive with spirochaete. These are transferred to his body and he becomes infected. Or a syphilitic man may have coitus with a healthy woman and she becomes infected. She may be his wife and in this case it is called an innocent infection. The infection may be transferred from a man to a woman in a kiss, the saliva acting as the infecting secretion. In the case of a man who has syphilitic patches on his lips and is always smoking a pipe that pipe may serve as the infecting agent if it is smoked by another man, the spirochaete being transferred from one mouth to another on the stem of the pipe. A toothbrush will also serve as an infecting agent, while many surgeons

have become diseased in operating on syphilitic patients and accidentally cutting or pricking their fingers so the blood was carried into their skins. The danger is so great in the practice of dentistry that this profession refuses to treat syphilitic cases, and in all their work are most careful in regard to sterilizing their instruments.

There are certain rules that must be remembered in regard to this disease. There are a few exceptions in the case of innocent infection of surgeons and other methods of infection which have just been cited, but these exceptions need not invalidate the truth of the rules concerning the transference of syphilis. If these truths are constantly kept in mind, much of the sorrow and unhappiness in the world will be avoided. They are: (1) Every prostitute is a possible carrier of syphilis. (2) Whenever a man has sexual intercourse with a prostitute, he exposes himself to syphilis. (3) If the prostitute has syphilis, the man will almost certainly contract the disease. (4) The syphilitic man is certain to infect any woman he has coitus with. He is absolutely certain to infect his innocent wife. (5) Once a person contracts syphilis, he can never be sure that he is cured. Many

specialists believe a cure impossible. (6) The children of syphilitic parents are themselves syphilitic, the disease being hereditary. (7) A man who lives a continent life before marriage and who marries a pure woman will never contract syphilis, because he will never place himself in a position in which he can contract it.

If the man keeps these rules in his mind constantly, he will not only avoid the disease himself, but he will never have to know that he was the cause of infecting his wife, and, through her, his little children. That should be sufficient reward for him to lead the right kind of a life before marriage. But two arguments will be advanced against such a moral life in the days before marriage. The first is that it is possible to go with prostitutes without being infected because not all of that profession are diseased. The second argument is that by using the so-call venereal prophylaxis after coitus infection can be prevented. They will say that continence is impossible and harmful and that any man can take care of himself if he is wise. The real truth in regard to these statements is so plain that it can hardly be called an argument. The first point that the men who

advocate sexual relations outside the home should remember is this, that every prostitute, sooner or later, becomes infected with a venereal disease, and that it is impossible to tell without the most careful laboratory tests whether her disease is syphilis or gonorrhoea or both. She will not willingly tell her customers that she is infected for fear of ruining her business. It stands to reason that if a skilled specialist has to spend several hours determining the health or sickness of a prostitute, that the ordinary man around town will be absolutely unable to tell, no matter how clever he is. No method of prophylaxis will absolutely protect, and the difficulty of properly using it, the time required and the need of applying the precaution as soon as possible after coitus, will, in most cases, either prevent its use or make its application so imperfect so as to be worse than useless. It is true that in the late war the treatment was used in the American Army, but there was a strict discipline possible that cannot be obtained in civil life. The treatment is still being used, but the results can be judged by the report of the Surgeon-General for 1927 in which he states that venereal disease was the leading

cause of disability in the Army for that year. There is no such thing as being careful by only staying with a prostitute that is not infected: there is no prophylaxis that protects. The only way that a man can be sure of not becoming infected with syphilis is to stay clean and continent and to only live the sexual life authorized by the state and church inside the home.

At the present time, the treatment of syphilis is very intensive and, to some extent, satisfactory. If a man places himself in the hands of a specialist and takes intensive treatment for three or four years, he may reach a point of health at which all symptoms disappear, where the blood becomes pure, as far as the Wassermann test is concerned, and where the disease is apparently cured. The specialist will now tell him that if the blood remains negative as far as the Wassermann is concerned for three more years, he can consider himself well. During these last three years he must take regular examinations and at intervals renew the treatment. At the end of these seven or eight years of extensive and expensive treatment the specialist will tell him that he is now at liberty to marry but there is no promise

made that the disease will not break out in ten or fifteen years as a nervous or mental condition which is also incurable. Considering the inability of the average man to continue such a treatment over such a long period, it is fair to say that for the average man the disease of syphilis is incurable, no matter how much is said to the contrary.

But, even though the man is not cured, he feels well and with one negative examination of the blood feels justified in marrying. Even the most rigid state marriage laws only provide for a negative Wassermann on the blood. The man marries a pure woman and she becomes a syphilitic. It is a rather mild disease in women and many women have it, contracted from their husbands, without knowing the presence of the disease or how it was given them. The usual sexual life of marriage is begun and the woman becomes pregnant. The child is a syphilitic and dies in a few months. In other words, the woman has an abortion. She recovers from this after a few weeks of illness and starts life all over again. In a few more months she becomes pregnant and again aborts. After doing

this several times, the family doctor becomes suspicious, and, in spite of the husband's denials of any old trouble, starts treating the wife for syphilis. The next pregnancy may go on to labor, but when the child is born it only lives a few hours or a day, for it, too, is a syphilitic, though not as strongly infected as the little things that have died before. The treatment is continued and ultimately a child is born that lives. Later on in life that child may be feeble-minded, or insane, or blind or deaf. These conditions are the late evidences of hereditary syphilis. The man and his wife, fully awakened to the seriousness of the condition, now take active treatment and the children are also treated. Perhaps one of the children reaches maturity and marries. His children will be neurasthenics, psychopaths and weaklings and for no other reason than that their grandfather was a syphilitic before he married.

There are some authentic cases on record in which all the evidence shows that the disease has been transmitted to the fourth generation and that three generations of clean living have been useless as far as the removal of the taint is concerned.

The young man, who is on his way to a house of prostitution, should remember this. The young woman, who is going to marry a man to reform him, should, at least, know about it so she can weigh its real value to her life. For, not only his life and her life are in the balance, but also the life of the future generations. The children have some right—they have a right to be well born and healthily born. Syphilis in the parents robs them of that right.

The infected man, knowing all this, may decide that he will never marry. Instead, he may reform completely and dedicate his life to the celibacy of the church. There may be twenty years of clean normal living, and then his conduct will become erratic, there will be a change in his personality, an alteration in his ego. His friends will at first censure and then pity and investigate his actions. Soon he will be examined by a specialist in nervous and mental diseases, and his family will be told that he is suffering from Paresis, the General Paralysis of the Insane, and that this is the result of his having had syphilis twenty or more years ago. Silently, those spirochaete have been living in his brain; secretly and slowly they have been destroying it till, finally,

it has fallen, a complete wreck, before their assault, and all the time this man has been living in a fool's paradise, thinking that he was cured, and even forgetting that he was ever infected.

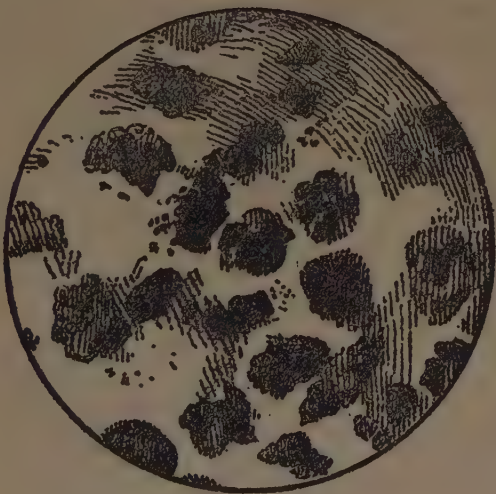
That is what syphilis is. A man may break any of the commandments save one and remain well, as far as his body is concerned, but when he breaks "Thou shall not commit adultery," he is laying himself liable to a living death. He is making it possible for him to become the infecting agent of his wife and the murderer of his children and even grandchildren. All this is not very pleasant, but should be faced with open eyes.

CHAPTER THREE

GONORRHOEA

There are a great many men who are afraid of syphilis. They have the idea that it is a very unpleasant and incurable disease, but when it comes to gonorrhoea, they feel that it is nothing worse than a bad cold. In fact, it is something to brag about to their friends, and lots of young men feel that they have not shown that they were really men until they were able to say that they had gonorrhoea. They might boast of going with a prostitute, but the only real way to prove it is by having the prostitute's disease. It is really a thing to be proud of. They are boys no longer.

They certainly are not boys, but it will have to be shown that they are real men. The pity of the whole affair is that so many of these young boys are infected while they are so very young. Most of them are infected with the disease before they are twenty-one, and many of them by the time they are sixteen. Certainly too young to know what it means, though not too young to avoid it and fear its danger if they have been well educated.



This illustration shows a smear from gonorrheal pus as it appears under the microscope. The disease gonorrhea is caused by the gonococcus germ in which the pus cells occur in pairs with flattened sides in juxtaposition, and have the appearance, when stained (with the microscopist's dye), like that of a coffee bean.

Gonorrhoea is caused by a little organism called the *Micrococcus Gonorrhoea*. Nobody knows where it came from or when it first started to trouble mankind. All that is known is that it is a very ancient form of life and may have been with Noah in the Ark or with Adam in the Garden. The individual organism is very small compared with the amount of trouble and sorrow it causes. Compared with other disease producing organisms, it looms a giant of destruction. The reason that it is not feared by the average man is simply because it is not known. It remains one of the greatest enemies of the human race because it is so tangled up with man's greatest desire. It is persistent and enduring because man has never seriously tried to wipe it out of existence.

That is the interesting part about this disease in comparison with syphilis. It is contagious, but it is not hereditary. The children may suffer from it but only by contagion. Thus, any community that wishes to can become free and any state can, but only by exclusion of all infected cases and the refusal to let men and women who are diseased enter its borders!

That is a drastic method and one that will never be followed. Is there any other?

There certainly is and this other plan is perfectly plain and simple. Every year tens of thousands of boys all over the country are entering puberty. Give them the right kind of a sexual education, not in the dark corners of the town or city with boys, already ruined, as teachers, but openly and boldly, in the homes, with the parents as the instructors. Tell them the truth about gonorrhoea. Talk to them and read to them the real facts. Have them resolve for the sake of their coming manhood to lead lives of continence till they marry—and if the boys will do that for thirty years, there will be no longer the menace of gonorrhoea, because it will burn out for lack of fresh fuel. In fifty years there will be no prostitutes in that country, because there will never be prostitution without men who demand it. Thus, the country will be rid of one of its greatest curses.

It is a curse, and only by thoroughly understanding it can the young man and woman realize how great a danger and curse it really is. Unlike syphilis, gonorrhoea is hardly ever acquired except by ac-

tual sexual intercourse with a person who has the disease. A man infects a woman and the woman infects the man. No one can tell which sex had it first. Syphilis is contagious through the skin, mouth, tears, any discharge from a sore or ulcer and finally through the sexual organs, but gonorrhoea, with very rare exceptions, is only contracted through the sexual organs in actual coitus. The only innocent infections are those of the pure wife and occasionally the nurse who infects her eyes when taking care of a patient.

Thus, it is truly a venereal disease. In syphilis the diseased man can give a fairly plausible lie about an innocent infection, but there is no alibi known for gonorrhoea. The man may call it a strain from over exertion, but just as soon as the drop of pus is examined under the microscope, he stands condemned in the sight of the physician, not of having the disease, but of trying to lie about it.

The gonococcus makes its home in the cells that form the lining membrane of the genital and urinary systems. It first grows in the urethra inside the penis. This urethra is the slender tube through which

the urine passes continuously and the seminal fluid occasionally. The first sign of invasion by the gonococcus is a stinging pain on urination and the discharge of a few drops of pus. These are the signs of an inflammation, and they increase in severity till it becomes very painful to pass the urine, and there is a steady flow of pus. Treatment is usually given by a specialist, a general practitioner, a druggist or by the boy's older advisers in the gang. In a few weeks the major symptoms disappear and the boy believes that he is cured. Occasionally, the germs travel along the genital tract to the seminal vesicles and even as far as the testicles. Wherever the little germs go, they set up an inflammation, and the disease in each organ is simply the name of the organ with "itis" at the end, which means an inflammation. Thus we have prostatitis, epididimitis and orchitis. The Primary condition is called urethritis.

In a few weeks it is all over—or at least the boy thinks so. He is confident now that the older boys were right when they said that they would rather have it than a bad cold. Even when there was an inflammation of the testicles it soon healed. At the

same time, he is a little more careful in the immediate future. Perhaps it is a year or longer before he again becomes drunk and spends another wild night. The alcohol, plus the irritation to the sexual system of hours thus spent, causes a reappearance of the old symptoms of pain and discharge, and the boy, who perhaps now feels that he is a young man, with a slight regret in his voice, announces the fact that he has another attack of gonorrhoea and that he did not think the young woman he was out with was that kind of a girl.

What really happened was this. Under the influence of the alcohol and the excitement, the gonococci, which had been calmly living in the cracks and crevices of the mucous membranes of the boy's sexual system, suddenly started to multiply at a terrific rate. Instead of being a new disease, it is simply a recurrence or exacerbation of the first attack, for the boy was not cured at that time and he never will be cured. When he becomes a man and consults specialists, they will tell him that he can be cured, but what they really ought to tell him is that they hope he will be cured but doubt it. It is difficult for a specialist to say that there is no

cure for the disease he is an expert in treating.

There may be a third and a fourth attack, all simply from the same primary infection, and finally a long period of apparent health and then a love affair, an engagement and marriage. The young man may be a little worried over his past life and may go to a physician for advice. Unfortunately, he will meet with few who have the courage to tell him the painful truth. They will even give him a casual examination, ask a few questions and mechanically sign a certificate that the man is free from venereal disease. This certificate is needed in some states to secure a license to marry. All that the doctor means is that there are no acute signs of any infection. He knows that the proper procedure is to produce a chemical inflammation of the urethra by the use of silver nitrate and then examine the discharge for the next few days with a microscope to detect the presence or absence of gonococci. This is a difficult procedure for the average doctor; so, he simply guesses at the cure.

The marriage takes place, and the young wife is promptly infected. She confuses

the inflammation with the trauma of the honeymoon and keeps quiet about her symptoms. She hesitates to consult a physician, or even to speak to her husband about the pain and discharge from her external genital tract. In a few weeks the symptoms disappear. In a few months she becomes pregnant and forgets her slight suffering in the anticipation of motherhood. With the birth of the child certain things happen: some can be prevented while others cannot.

Many years ago there were numerous cases of sore eyes after birth which ended in total blindness. With the increasing knowledge gained by the science of bacteriology aided by the test tube, incubator and microscope, this inflammation of the eyes was determined to be nothing but a gonorrhoeal infection, resulting from contact with germs while the child's head was passing through the vagina on its way to the outer world. As soon as this was realized, science made an effort to stop this blindness, and state after state passed laws making it compulsory for the doctor or midwife to thoroughly clean and sterilize the eyeball and inner eyelids of every baby as soon as it was born. The wide spread of gonorrhoea was recognized, for

there was no discrimination or selection of the babies to be treated, but, no matter how rich or poor the parents were, this treatment had to be given. At once the number of cases of blindness dropped till today such a disease of the eye is very rare. Yet, if this law is neglected or poorly applied, then the condition at once reappears with its little blind victims. No father would deliberately injure the eyes of his own baby so the child would never see, and yet, that is what every man is capable of doing if he contracts gonorrhoea and then marries. That is one fact that no one tells him who considers the disease as nothing worse than an ordinary cold. If the boy of fourteen is inclined to doubt this, let the father take him to the state school for the blind and talk the matter over with the doctor in charge.

In the months since the infection the gonococci have remained in the lower part of the birth canal of the young wife. During birth the entire sexual system has become widely opened and the injuries of childbirth and the condition of the uterus have made it very easy for these germs to travel upward into the uterus and the fallopian tubes. When this case happens, there is the same inflammation of the

uterus and the tubes that there previously has been of the vagina. The inflammation of the uterus usually subsides. With the disease of the tubes, the story is entirely different. They are two in number and are located at the upper corners of the uterus. They serve to connect the womb with the ovaries, and it is through them that the ova or female egg travels from the ovary to the uterus to be fertilized and start its growth which will end in the formation of a perfect baby. When these tubes become infected with gonorrhoea there is the same inflammation that has been spoken of before as being the main symptom of the disease. After weeks of invalidism the woman may finally be able to leave her bed. The ignorant simply think that she had a difficult time recovering from the results of the childbirth, but in reality it was this trouble plus a very serious disease.

Following the inflammation comes a scar formation of these tubes, which causes a twisting and distortion and finally a complete closing of the little canal which furnishes the only pathway by which the ova can reach the uterus. The woman now is sterile and can never give birth to another child. The parents have one living

child who has escaped blindness by the care of the doctor. There will never be a second child. If that one baby dies, the couple will be childless for the rest of their lives together. Of course, the man may be able to have another child by another woman, but the wife whom he has promised to love, honor and care for, is never going to bear another baby, and the only reason she is not is because he contracted gonorrhoea when he was a young man. This is the second fact that nobody told him when he was at the dangerous age.

This gonorrhoeal inflammation of the uterus and ovaries may be so severe that the very life of the wife becomes threatened. The entire lower part of the abdominal cavity becomes filled with pus and exudate. Finally the lower bowel, bladder wall, uterus, tubes and ovaries are all matted together and bound with adhesions. Then the surgeon, having tried everything else, is forced to operate, and he removes the entire internal sexual system, which operations are called a pan-hysterectomy. Now the woman is not only sterile, but she has been put into an artificial menopause by the removal of her ovaries. The meno-

pause, or change of life, is normal for women when they reach fifty or fifty-five years of age, but disastrous to the nervous system of a woman at twenty-five. She remains through life a hopeless invalid. Nothing can be done to restore her to perfect health. She is never able to take her part in the work and play of the world, and is absolutely unfitted to assume the cares of a home. She can hardly look after her one child. The kind but ignorant neighbors think that she should never have married as she was not strong enough to be a wife. This is the third part of the story that the boy is not told by his advisers when they tell him that gonorrhoea is a harmless disease. The boy may doubt the seriousness, and once more the father is advised to take him to visit a specialist in diseases of women and have that man tell him the actual figures and show him some actual cases. Even a boy of fourteen would be able to understand the seriousness of the disease after spending a half hour with such a physician and surgeon.

Briefly stated, that is the story of gonorrhoea. Yet, even this does not tell it all. There are two more parts which are of special interest to the man. In the early

state of the disease in the male the testicles are often inflamed with the rest of the sexual system. Following this acute condition comes healing with the formation of scar tissue. The slender tubes which serve as a passage way for the male cells of life (the spermatozoa) becomes closed. The spermatozoa are no longer able to travel to the seminal vesicles and from there to the female sexual organs during coitus. In other words, the man is sterile and can never become a father. He can marry and have normal sexual intercourse with his wife, but he will never be able to make her pregnant. When the man and wife are examined by a specialist to determine the reason for this sterility in the wife, it will be found that he is the one that is sterile and not the woman. By his conduct before marriage he has deprived her of the greatest joy a woman can have, that of becoming a mother.

The inflammation of the urethra also frequently goes on to scar formation and that tube becomes smaller and may finally close. This condition is called stricture and makes necessary painful treatments and serious operations to relieve it. Perhaps

there is no reason to worry over this, as only the man himself is concerned, but, at the same time, it must be remembered that he did not know about such a condition when he was a boy. He was not warned. Neither was he told of the disease called gonorrhoeal rheumatism, which is almost incurable and of the form of heart disease, caused by the inflammation of that organ by the same germ.

The boy should be told all this, in a serious and dignified manner. He should be given every opportunity to investigate and see if the facts are as serious as stated. Then he should be allowed to decide what he wants to do. After all, he is a free agent, no matter how much in earnest the effort may be to keep him pure. If he is determined to consort with prostitutes and contract syphilis and gonorrhoea, he will have to be allowed to do so, but, for the sake of the future happiness and health of one woman, **DO NOT LET HIM MARRY YOUR DAUGHTER!**

CHAPTER FOUR

ABORTION

There is this difference between birth control and criminal abortion. Birth control endeavors to prevent the very beginning of life in the uterus. It makes an effort to keep the ova from becoming fertilized. The man and wife feel that so long as there is no beginning to the new life there is no harm in keeping it from changing from a one-celled existence to a two-celled one. Only after actual growth of the ova takes place can it be legally shown that there is life as we commonly understand it. For these reasons many very good people practice the highest type of birth control without any serious harm to their bodies or to their conscience.

With abortion the entire aspect of the situation changes. There are several varieties of abortion, but they are all dependent on the death and expulsion of a living organism, the fetus. There are several types that do not strictly come under the head of criminal abortion and these will be considered first, before the more serious type is discussed.

There are various conditions or diseases of the body which cause the death of the fetus after it is a few weeks or months old. Chief among these is syphilis. The poison here is so severe that the little life cannot resist and is killed. This is really a crime as far as the father is concerned, but it is not listed as a form of criminal abortion, because there is no real intent to kill. At the same time, the father can certainly feel that he is the murderer of the child just as certainly as if he had deliberately poisoned it. Also emergencies arise in the life of women who are not well, who suffer from tuberculosis or heart disease, and in such cases it may be necessary to sacrifice the fetus to save the mother's life. In these cases in which three reputable Physicians consult on the case and agree as to the need of an abortion, one can be legally performed and no censure is attached to the parents or the physicians. In such cases it is better to sterilize the woman so that future pregnancies can be avoided. Accidental abortion is also possible, where the woman has received an injury and as the result of that injury the fetus is killed and expelled.

All these are abortion, but not criminal

abortion. The word criminal is used only when there is a deliberate destruction of a living fetus in order to prevent the birth of a living child. This procedure is against the laws of the state, of the church and of nature. Yet, it is being done and so frequently that it constitutes one of the great disgraces of our modern civilization.

It is unnecessary to describe the various methods by which criminal abortion is performed. No decent man or woman wants to know that any more than a banker would take a course in robbery or a life guard would spend his time in learning the best methods of suffocating the men and women who come to the beach where he is on duty. It is simply enough to know that there are in every town and city men who have so far forgotten their manhood and their profession as to make their living by killing the little babies before they are born. There are various depths of depravity to which a man may sink, but the lowest form of human life is the professional abortionist. He is undeserving of even the name of a beast.

For criminal abortion is something that is unknown in the animal world. No female, once pregnant, will in any way try

to interrupt that pregnancy, and during that time she receives the greatest consideration and protection from the males of her own species. It has remained for the highly developed brain of the human animal to devise such a procedure and to adopt it as a common act of society. So, in calling the abortionist a beast we compliment the man, but insult the animal.

There is a certain blame attached to the mother who has such a crime performed upon the life God has intrusted to her care. She is an accessory to the murder. Fortunately, there are often, in her life, causes that make it necessary to pity her for this conduct, although she can never be excused. The girl who has loved not wisely but too well, the mother, with a drunken husband, who has more children than she can care for, the wife who has been denied the normal love of her husband and who has sinned by seeking love outside the home, these are but a few of the women who, being pregnant, feel that it is absolutely necessary to free themselves from the burden of the growing life within them.

These women, fearful of the consequences of bringing a new life into the world under

every unfavorable circumstance, feel that there is no recourse save in ridding themselves of the burden that fate has placed within them. Their conduct is wrong, but the blame in practically every case rests on some man first and on the abortionist last. Every mother who is a party to the murder of her child in the uterus is a sinner in the sight of the law, but it must always be remembered in administering justice that one of the greatest social workers that the world ever knew said, "He who is without sin, let him cast the first stone!" Punish the woman if only by doing so can the majesty of the law be preserved, but in every case also, punish the man who made the woman pregnant and give him a more severe penalty than the woman, because his neglect of her drove her to the desperation necessary for the killing of her own child. As for the physician who has given the advice, prescribed the medicine or performed the operation, there is nothing that is too severe a punishment.

Criminal abortion, causing the death of the fetus and the expulsion of it and the membranes from the uterus, is a very serious physical condition as well as an ethical

one. A very large percentage of infections occur, and it is not at all unusual for women to lose not only their health but also their lives. It can never be considered as anything but a dangerous and life threatening procedure so well recognized is this that the very best advice to give a woman and her husband who come asking for a criminal abortion to be performed is this: "Wait till the child is born at full term and then if you do not want the child, put it head first in a bucket of water. By doing so you are rid of the child and expose the woman only to the ordinary trials of childbirth." The man in the affair is usually very indignant and nine times out of ten will say that the doctor has insulted him by suggesting that he would be willing to murder a living child. Then the doctor has a wonderful opportunity of explaining to the man and the woman that all killing of life is murder and that it does not make much difference with the Creator when the murder is done or where, inside the uterus or outside.

There are a great many lives lost because of the frequency of criminal abortion. It is quite the fad in our larger cities, and even in the smaller towns and villages. No

one can estimate, with any degree of accuracy, just how many babies were killed every year in the United States, and, even if some one did make an estimate, it would be so terrible that no one would believe him. The modern adult has a dulled sense of morals and believes that the recent agitation for birth control gives him the right to do as he pleases with the result of his own sexual pleasure, for back of almost every woman seeking this form of relief is a man who is urging her to take that step so that he can avoid the responsibility for her pregnancy.

History shows us that every nation in which the women have avoided childbirth by abortion or motherhood by the death of the child after birth has slowly rotted to pieces. Civilization and the security of the tribe or nation rest on the sacredness of the marriage relation between the two sexes in a home and the willingness of those two to assume the cares of children. When the great majority of the unit of a tribe or nation are living thus, man, wife, child, in a home, then the country grows and flourishes. But when the children are shut out of the home by criminal abortion or infan-

ticide, then the country slowly dies. Greece fell, so did Rome and so are some of the great nations of the world today falling for the same reason.

If there were no law, no morals or religion, still the normal thing would be to avoid any form of birth control or criminal abortion. It is the normal thing for a woman to desire to be a mother, it is a normal act for her to live with a man so she will become pregnant; it is likewise normal for the male to care for her during that pregnancy and protect her and the fetus from all threatening harm. After the birth of the child it is normal for the father and mother of that child to love it and care for it so it may grow to a healthy and happy adult life. The deliberate murder of that child within the uterus with the consent of the mother is an abnormal act. It is one of the varieties of conduct that make it necessary for us to question whether modern culture is an unmixed blessing or a dangerous curse.

CHAPTER FIVE

AUTO-EROTICISM

When the conduct of the human race is examined, there is a great deal of interest to be discovered. Man is, at best, a rather interesting composition of good and bad, high and low ideals and straight and twisted parts of moral and ethical conduct. Some parts of this conduct can be explained and others cannot. In certain instances we can gain insight into the present social standards by going back to primitive man and in other instances we cannot. This is to be expected, for if all human behavior were understood, there would be little left to interest the student of human conduct.

In previous studies the fact has been brought out that much of the activity of the present human being is caused by inherited memories from ancestors of far past generations. There was talk of the herd and then of the tribe, the organization of the family and the home. If the attempt is made to go back of the herd, the investigator no longer can feel perfectly at ease, as he has to begin wandering in the realms

of the period in which there were no records and no scientific methods of research.

It is this difficulty that faces the student who endeavors to learn something about the origin of auto-eroticism or masturbation. Here is a habit that certainly seems to be abnormal, yet its roots are firmly imbedded in the very earliest records available for study. When did it begin and how? It exists in the tribe and it seems to have existed in the herd. Under some circumstances it has been observed in animals. In the apes and monkeys, who are next to man in intelligence, it is a very common habit in captivity. All observers agree that when a virile male, for example, a bear, is placed in captivity, and away from a female, he will practice masturbation. This seems to be conclusive evidence that the habit goes back of man in the herd to the time at which man was less than human, back to ancestors that were in some way (in the language of today) without souls.

Where did these animals learn the habit? Certainly from no other source than from their ancestors, and their ancestors went back to the mammal, back of the period of egg laying with two sexes and finally back

to the time in which there was only one body with two sexes co-existing.

Putting it into still plainer language, there was a time when our ancestor was male and female in the same body, and capable of fertilizing its own egg. It was in a stage of biological existence, known as Hermaphroditism. Its female portion could be fertilized by the male portion, a similar animal, while its male portion could fertilize the female portion of a similar animal. Certain varieties could be self-sufficient and procreate new generations by self-fertilization.

The Greeks and Romans knew nothing about such lower forms of life and yet the idea came down through their folk lore. Hermaphroditus was a beautiful Greek god, the son of Hermes and Aphrodite. He was seen bathing one day by a fountain nymph who pleaded for his love. When he coldly refused to satisfy her she clung to him and prayed that her body might melt into his. This prayer was answered, and he then had a body that was both male and female. Since then, similar beings have been called after his name, hermaphrodites. The Greeks had another story that indicates a

belief that at one time each body had two sexes. They thought that at one time a human being had one body but two heads and four arms and four legs and a male and a female generative system. The two heads quarreled a great deal and finally begged Jupiter to separate their body. The god cut them in half and now there was a man and a woman. At once the two halves became grieved at their separation and since then have continually tried to unite themselves in one body.

There is a proof that at one time our ancestors were united. The human fetus in its growth from the ova or one-celled egg up to the fully formed child passes through forms and shapes that are absolutely typical of all the lower forms of life through which our ancestors have passed to make the present human being possible. For example, at one period of growth there are distinct gills in the neck of the fetus, anatomical memories of the time when our ancestors lived in the water and breathed through gills instead of through mouths and lungs. Early in the history of the fetus it is impossible to determine the sex. It is a true hermaphrodite. Then, slowly, changes

take place, and one or the other sex assumes supremacy, and when the child is born it is either male or female, except in those rare instances where both male and female organs are present and then a true scientific hermaphrodite is born.

It is believed that there is such a thing as inherited memory. Much of it is so deeply buried in the subconscious mind that it is never brought to the surface. It belongs to the archaic or very ancient parts of the thoughts of the human race, but, somewhere, in every mind, are faint memories of the time when we were in the herd, or countless generations back of the herd. If there is inherited memory, then there is no reason why the thought of days of hermaphroditic existence cannot share with other periods a place in the subconscious thought of mankind.

The sexual life of mankind develops in a manner similar to his body. In the adult there is the heterosexual life where each sex seeks satisfaction in the body of the opposite sex. Back of that is the homosexual stage where the boys and girls stay apart and form fast friendships and even loves with members of their own sex. Yet fur-

ther back is the period of narcissism where the young child is only interested in its own body and spends a great deal of time in, and derives great satisfaction from touching and caressing its own body. This is the stage of infantilism, when there is no urge for the society of other babies of either sex. Then back of this age is the archaic period of conduct, which we believe we know about by studying the conduct of certain types of insanity, and here are seen postures and movements that are evidently attempts to remember the position and movements of the fetus in the uterus—and perhaps back into the womb of Mother Time—back—back—to the beginnings of life.

At the best, it is an interesting hypothesis, and explains some parts of human conduct that are otherwise hard to understand. Does it explain in any way masturbation or auto-eroticism? In this form of abnormal human conduct, all sexual satisfaction is derived by a man or woman with his or her own body. There is no need of being of the opposite sex either to excite or gratify the desire for the ultimate sexual excitement. The person is all sufficient

for himself. Sexually, he is, for the time being, of both sexes.

Irrespective of sex or race or color or geographical location, the person indulging in auto-eroticism fancies that he is sexually possessing the body of another person and that person is of the opposite sex. In other words, the mental phenomena is similar to actual sexual intercourse except that one of the contracting parties exists only in the imagination. The end of this flight of phantasy is the same as in normal coitus; there is an explosion of sexual excitement (called the orgasm) with (in the male) the expulsion of the seminal fluid.

In other words, the actual physical body of one sex has intercourse with a mental body of another sex, but both of these sexes are contained within the same body. That body for the time being is bisexual. During that time, in its combination of a physical and spiritual duality, it is hermaphrodite. The ego of that person goes back to a previous stage of existence where the two sexes existed in one body and were able to reproduce without the aid of another animal. It is an inherited memory

that goes far back of the herd, back of the animal and back into the lower forms of life.

By means of this habit the traveling man in a small country hotel, the pauper in a country workhouse, the Indo-China girl in her hammock, the idiot in the hospital for the insane can all obtain the sexual satisfaction deprived them by circumstances, poverty or disease. It is an escape from the reality of the actual present into the fantastic life of the imagination. It is day-dreaming, carried into a sexual paradise, the delirium tremens of a sex starved soul.

By it the habitue of this habit fancies that he becomes happy. He obtains within himself, at no cost of gold or power or influence, sexual pleasure that otherwise would be impossible of attainment. In the case of the man he creates a wonder woman, filled with all the ethereal passion of the ages, endowed with every power to gratify the desires of man and blessed with a body that has the composite beauty of all temptresses that ever lived. She is clothed in the richest silks and jewels, scented with those perfumes that made Sultans swoon with delight. All this, in an endless variety of postures, comes to him simply by the effort of thought.

To the old maid in her celibate chamber, to the sex-hungered girl at her machine in the sweat-shop and to the Chinese girl in her house boat comes the same opportunity. They can have the man they want: there is no delay, no endless longing, and no disappointment from a faithless lover. Their wildest desires can be realized without fear of pregnancy. In such a love they remain safe from the scandal of the community. Without price or effort, save the use of magic within them, they create a heaven of fulfilled desire. They believe that they are happy.

Thas it the ultimate desire of the human race, to obtain happiness. If this is true, then where is the harm in such conduct? Does it destroy the intellect or lead to insanity? That used to be the preaching, but now it is known that the frequency of the habit in the insane is a symptom and not a cause. The great harm is simply this. They are not happy because they are not leading normal lives, and sooner or later they have to return to the reality from which they have tried to escape.

That introduces the word normal. The plain truth is that what might be normal

in an animal that combined two sexes in one body is not normal for an animal that has only one sex in a body. In the indulgence of such desires the man of today does not go back to the normal primitive man but to a being that, while ancestor of his, is so far back in the archaic period that attempts to imitate him will result in abnormal conduct. The normal man sought and still seeks sexual gratification in the body of a woman, not a dream woman, but one of flesh and blood, a body like his own. The normal woman, likewise, desires an actual living man. By the union of these two bodies, with the consequent reproduction, true happiness can be obtained, and only by this union. This is not an escape from reality, but a journey into an actual kingdom, the realm of heterosexual love.

True happiness consists in a man and a woman living together, according to the laws and customs of their country, in a home with their children. The alleged happiness of auto-eroticism omits every detail of this formula or supplies it only in the imagination. There are no real marriage, no living mate of the opposite sex, no home and no children.

That picture is bad enough, but, to make it worse, there is no desire for these missing parts of life and no desire to obtain them. The man is perfectly willing to continue his selfish solitary life. Why should he struggle to share his pittance with an actual wife in a hut, with the inevitable children clamoring to be fed, when, by living alone, he can have the entire profit from his physical labor and can have beautiful women in a hundred castles at his command?

As a rule, the confirmed habitue of this habit does not marry. When he does marry, he does not make a very satisfactory husband, for he cannot make a brave fight to adjust himself to the problems and perplexities of married life. His real wife does not compare in beauty with the women of his fancy. She has a habit of being cross or sleepy or menstruating when he most desires her. She fills his waking moments with chatter of bills and plumbers and the baby's new tooth instead of satisfying him with soft caresses. In his castle of dreams the roof never leaked, the electric fuse never blew out, and the gasoline tank was ever full. So, he waits till the human wife is asleep from the fatigue of cooking, iron-

ing and caring for the baby, and then he sails off into uncharted summer seas, with lovely sirens climbing aboard from every side. Delightful for the man but devastating for the home and destructive of marital happiness.

The practical student of human behavior will insist that all this is simply a description of unusual cases. He will say that masturbation is a universal habit of childhood, that all boys indulge in the pastime, and that for them it is a purely mechanical procedure, undertaken out of curiosity, and forgotten as soon as the true heterosexual life begins. All this argument may be true, as far as it goes, but it does not complete the tale. If it were a purely mechanical condition, occupying only the interest of the lower spinal centers, less harm would be done, but it is believed that in every case, even in the boy, the mental part of the body is also employed, and it is the combination of the mind and body in the habit that does the harm. The boy may try it as an experiment and then forget it, or deliberately abandon the habit, and if he does so, then all that can be said is that he is fortunate. As of all other diseases, the cure lies in the prevention. The boy who has

been well educated, who has had a thorough education in the sex life and the hygiene of proper living, will, of his own accord, shrink from such self-abuse as he would from a rattlesnake. But he cannot avoid the danger unless he knows that it exists. Education will make it an open menace instead of a secret temptation. Remove the mask, destroy the secrecy, educate the boy, substitute for such thoughts the better thoughts and higher ideals of a happy home, filled with a contented wife and healthy children, and he will pass the crisis of his adolescence in safety.

Once the habit is established, a complete cure in adult life is doubtful. It is a poison as dangerous and insidious to the soul as opium is. It weakens the powers of resistance, destroys the best of the personality and leaves the habitue satisfied to remain in his world of dreams. In many ways there is a deadly resemblance between the two conditions of the opium habit and auto-eroticism.

Every physician, especially dear old Burton, has in his own way tried to decide how best to lower the sexual desires of men and prevent such thoughts and desires from troubling their minds. The physician who has specialized in historical medicine can

spend hours rehearsing the naive suggestions that these ancient doctors made to their troubled patients. Under all their thoughts was the basic one that masturbation and all abnormal satisfactions of sexual desire were a very horrit form of sin, caused by the temptations of special devils, who took a delight in inhabiting man and tormenting him by great temptations till he fell from grace, and, by his acts, sinned against the true God. To drive out this devil they ordered a thousand remedies of such different natures that no ordinary devil could possibly remain.

But under all, there remained one basic idea and that was this: if a man or woman was leading a normal sex life, he had no time or inclination for any abnormalities of sexual conduct. In other words, he was constantly pointing to the happy marriage in the happy home and saying, "There is the best medicine to cure you of your ills."

CHAPTER SIX

THE HOMOSEXUAL LIFE

A river flowing onward to the sea purifies itself and reamins a thing of beauty. Dam that river and it will spread out and become a lake, it will back toward its source, and in the sluggish water will grow slime, and in a few years it will be a very different body of water than it was as a rapidly running river.

The sexual life of man can be compared with a river. It starts in the little rivulet of infancy and goes on, increasing in force and size, till finally it empties into the ocean of adult life. At first, there is the archaic existence of the fetus, thousands of stages of existence through which rapid progress is made by constant growth; then comes the infant, interested first only in an effort to live and in love with the breast only, the source of life; in order comes the stage of narcissism, at which time the child is interested in and is in love with his own body; after this is the homosexual stage, in the course of which, gangs and sewing circles are formed, and, finally, the

heterosexual stage, in which the love object is a person of the opposite sex.

At each period of life there exists a form of sexual love this is normal for that age. In the same way the banks of a river change as the river rushes on to the sea. Gradually there come the meadow, the ravine, the rush through the dark forest, the cultivated field, the marshes and the open expanse of the ocean. But the river has to change its banks in order to reach the ocean. It cannot attain its destination if it remains for ever in the meadow or at the bottom of a ravine. In a like manner it is necessary for the human love life to be constantly changing, if the true love happiness of the adult is to be reached. If this stream is dammed at any point, then the water ceases to purify itself, backs up stream, overflows the banks, and spreads mud and desolation over the fertile fields.

That is the explanation of the homosexual life in the adult period of human existence. What is normal for youth becomes an abnormal part of maturity. The individual, damming the stream of sexual interest, remains in one of the developmental stages of life.

To understand this statement fully it is necessary to go back and study the social life of the boy and girl before puberty. As soon as the youth goes to school he begins to play with the boys. This is the period of the gang life, when the boys from organizations with regular initiations and dues and secret passwords and signs. They have their club house in the woods or on a back lot in town. Between their gang and the other gangs there is as great a rivalry as there is between the Greek letter fraternities in college. These boys pride themselves on being tough, they feel that they are men in miniature. In their lives there are thoughts of war and hunting and desperate deeds, but never is there a thought of woman. The other sex either does not exist or simply is remembered so that it can be scorned. The boy, who has anything to do with girls, is a "sissy" and loses caste with his fellows. In this gang, friendships are formed that may continue through life, deep attachments that are similar to the union between classmates in college.

These friendships, continued into adult life, have been the theme of many stories, such as the one concerning David and Jona-

than. They are supposed to personify unselfish, devoted, pure attachment between men that will continue on till death separates them.

Among the little girls, the same kind of spirit exists. They stay together and form their little societies and sewing circles. They meet each other after school, play with each other's dolls and stay all night with each other. They may cast shy glances at the boys and, early in life, may try to persuade them to play dolls with them, but, as a rule, they are content to seek the society of their own sex. The friendships of girls, formed in these early years, also last through life, but literature does not mention as great a number of such attachments in the female sex as in the male.

These attachments and friendships and even loves between the members of the same sex are normal for that period of life. It is a love whose expression is purely Platonic and into which there enters nothing of the body. It is sexual only as far as the soul and part of the intelligence are concerned. It is the dawn of love, but normally it is still before the sunrise.

The large majority of the boys and girls

pass through this stage of life and make a natural and normal change into the heterosexual of final portion of their sexual existence. The girls begin to stop playing with their dolls, start dancing and going to parties of both sexes, and commence having dates with the young boys. The boys leave the gang in utter defiance of its code, and openly seek the company of the other sex. They abandon their rough ways and try to talk in a polite manner. Neckties, fingernails and shaving take an important part of their thought.

Soon they fall in love, and, after tumbling in and out of that interesting condition, finally pick out satisfactory partners and think of marriage. They do more than think, and soon are in a home with babies. The man now seeks the society of the male sex in his clubs and lodges and on the golf course, but does not make much of a success of introducing his former friend into the social life of his home. The new men, whom he and his wife meet, are somehow all married men; for some reason bachelors are looked upon with suspicion by the wife and mother-in-law. The bachelors are all glad to meet the husband outside the home,

but somehow they do not want to enter it. The woman feels the same way in regard to her former girl friends—that for some reason they are drifting apart, and when she meets them on the street and sees how well groomed and fresh they are, she is not very keen in having them in her home where her husband can see them often. The truth of the matter is that they are both married folks now and the days of their single bliss and happiness are over.

That is the normal relation between man and woman in adult life. That is what happens to them if the river of their life flows on, uninterrupted till it meets the ocean of maturity. If it stops before it reaches this point, the man or woman becomes a homosexual adult, which is a very different matter from homosexual boys and girls. Adult life demands some definite physical exhibition of the sexual impulse. There must be a definite love object, and thus the man picks out a man to love and the woman picks out a woman. There starts the tragedy, for this action precludes the home and children for both of them.

In the study of auto-eroticism it was shown that there was a time at which each

individual life was composed of two sexes. It was also shown that at one time in the life of the fetus it was impossible to determine the sex, that it had sexual organs, but was neither male nor female. Later on, there was a predominance of the male elements, and the fetus turned into a male or the female elements grew faster, and the result was a female. Thus, at one time in our lives, we were all as much of one sex as of the other. This is dimly remembered in these homosexual adults.

A man loves a man and a woman loves a woman — but subconsciously they realize that the man should love a woman and the woman love a man. That is what they want, whether they realize it or not. So, certain of these men develop along masculine lines and others along feminine paths, mostly mental, but at times physical, and the same thing is true of the women. Some of the women remain very feminine and others develop masculine thoughts. Anatomically, they are male and female, but mentally they have both sexes in one.

Thus, when a male homosexualist begins to search for a mate, he continues the hunt till he finds another male homosexualist,

who is feminine in type. He then becomes the aggressor, the hunter, the wooer and the passionate lover — of this feminine man. Finally, they reach an agreement to become the sexual complements of each other. In their future life they live about as a man and woman would who were desperately in love with each other and willing to allow the other any privileges, but, who, for some reason, could not marry. They obtain all their sexual pleasure from mutual auto-eroticism.

The women lead a similar course. A female homosexualist of the masculine type finds another female homosexualist of the feminine type and begins to court her. Flowers and the theatre and dances and presents are all used to make the conquest. Finally, they become fast friends. They often live together, and in the privacy of their apartment, the one acts as a husband and the other as a wife. The tie between them is strong and passionate, and there are many cases on record of suicide in which one of such a partnership has been unfaithful and married a man.

No one knows how many of these unfortunate persons there are in the world. Certainly a great many more than is gen-

erally supposed. They have their own societies, their own language and signals. Certain parts of every city constitute their favorite haunts. It has even been said that they have parties to which only homosexuals are admitted, and more and more they have developed their own literature. Some of the great men of the world have belonged to this race of unfortunates.

They are unfortunate because of their inability to attain true happiness in adult life. The specific formula reads: a man and a woman, living a normal sexual life in a home, with resulting children. These homosexuals lack all of the formula, and, because of that loss, they are to be pitied.

They are also to be pitied because, in many instances, their conduct is not a definite attempt at a perversion but a peculiarity which they were born with, such as the color of their hair or their skin. At least, that is the belief of many who have made a deep study of individual cases. Something went wrong when they were growing, or twisted in some past generation, and the result is that they have a perfect sexual body but a biased, distorted sexual mind and soul, which is spiritually

unable to lead the sexual life necessary to correspond with the body.

These people are the true homosexuals. They claim that they are born abnormal and are not to be confused with the perverts who seek the bodies of their own sex, merely for the physical gratification of a new and unique lust. They believe that a man can be as faithful to a man and a woman to a woman as a man to a woman, and are constantly seeking legislation to make such unions legitimate. Whether their act is a sin, whether they are to blame, and whether they could do differently if they tried, are matters for the sociologist and the clergy to decide. Sin, as we have seen, is a very odd sort of intangible thing. What is certain is that these persons are abnormal and are not leading normal lives. They miss all that there is in adult life which makes it worth the living. Home, wife, children are to them unknown names.

CHAPTER SEVEN

THE DARK CORNERS OF LIFE

Those, who only know half truths, believe that the two great sexual evils are prostitution and auto-eroticism. These are bad enough, but they do not exist in the darkest corners of life. Even homosexuality, of the higher mental type, does not, in the least, compare with some of the sexual abnormalities that man has elaborated for himself through the past ages. Some are explainable, others are absolutely without any apparent reason.

In the discussion of homosexuality it was made clear that under it was a form of love. It is true that it is not the love of a man for his wife, but it is a high emotion, even though it be a wrong one. Anything that leads a woman to kill herself for the love of another person is something superior to the animal. Another human quality that is seen in the homosexual relation is self-sacrifice, which, of itself, is above the level of mere sexual lust.

But there are darker corners in life, and one of these is that occupied by male prostitution. This has been completely identi-

fied with homosexual love, but it is necessary to make a difference between them, for they are not the same in intent or reason.

In the decadent days of Greece and Rome, male prostitution played a prominent part in the social history of the human race. The prostitute of the male sex sold the use of his body in exactly the same way that the female prostitute did, and, for the same reward, clothes, a house, jewelry, food and cash. A prostitute could be bought for a day or a year or a lifetime, but he remained a prostitute so long as he sold his body for sexual purposes. When he gave the use of his body to another man for no other reward than the pleasure that it gave his mate and the love that he had for him, then, and then only, did he become a partner in homosexual love. The same thing is true of a female prostitute; when she gives her body, without pay and, for no other reason than the love that she bares for the man, she ceases to be a prostitute and simply becomes a woman in illegal marital relation.

The male prostitutes of Greece and Rome were real prostitutes. They had their houses of assignation, their schedule of

prices, their costumes, the specific manner of hair dressing a popular language, and a political organization.

They were slaves, specially educated to cater to the sexual desires of male customers, bought and sold and exchanged and hired out for the night or week. Everything was done to increase their resemblance to the female; their hair was curled, their bodies bleached, perfumes used wisely; castration was done to preserve their youth and make their bodies more feminine. So great was their number that at one time the ladies of leisure in Athens claimed that their business was being ruined, there being more male than female prostitutes in their city. Figures that are fairly reliable put the number of these feminine men at thirty thousand in Rome at one time. It not only became the custom but the fashion. Philosophers wrote, recommending the custom as a means of preserving the purity of the female sex. No banquet was complete without such boys to aid in the entertainment, and frequently the guests would be in ignorance of the sex of the dancers till the final acts of the debauch made further concealment of anatomy impossible.

The practice did not stop in Rome, but continued on during the Christian era. Such prostitutes were found in every city and were attached to the court of all notable officials from the Pope and King down to the Dukes and Knights. Rulers vied with each other to see which could have the finest looking boys in their service.

The ruling instinct in the male sex is to have sexual intercourse. In an earlier study it was shown that the idea of perpetuation of the race did not enter fully into the consciousness of the male while he was gratifying his desire, for he, indiscriminately, chose females too young to be mothers and also those who were too old, and those in such a condition that any thinking person could determine at a glance would never become pregnant. The question of procreation was not his concern, only the matter of organism and expulsion of the seminal fluid. We see the full effect of such a desire carried too far, for now the organism and emission is produced on a body, purchased for the occasion, and that body can never, not even, once in a million times, become pregnant, because it is a male body. Now the male desire stands stripped of all covering, and is, not

love, but sheer selfish lust. If a man cohabits with a female, then that is, at least, a normal effort to satisfy a normal urge, and back of it is at least the basic hope on the part of the woman that pregnancy may result. But when a man mates with another man and pays that man, then there is nothing but degeneracy. It cannot be excused by going back to the primitive, it cannot be explained even in the archaic periods of life. It is simply a mystery.

A companion degeneracy is the association of the human race with animals. Here is something that the folklore is full of, and no mythology is complete without some tale of man and animal having sexual relations with each other. In these tales, the progeny is a compound, a mixture of both animal and man, a half beast and a half god. The esteem in which this sexual practice was held is shown by the fact that the common people ascribed this practice to the gods whom they worshipped. It was not the act of Daemons, but the play of the Supreme Deities.

And usually in these tales it was the male god who took the form of an animal and made an earthly maiden pregnant.

That fact increased the reverence paid to the act. It made the beast a little more than the human. In fact, in many countries the beasts were and still are worshipped as gods; the sacred cow and the sacred crocodile. The bull of Egypt is a very good example of animal worship. In sacred feminine prostitution it was frequently the custom to encourage such intercourse between the animal god and his feminine worshippers. Moses thundered against these practices, though the Bible has to be read in the Vulgate to clearly understand the verses referring to it.

In Rome and Greece animals were trained to perform such acts in public. It was a part of the performance in the Roman circus. The early Christian church thundered at the practice in such a repeated manner that there is no doubt as to its frequent practice.

Of course, that was long ago, and such a thing does not exist today! At least, it is consoling to think so—but to think so does not make it so. It does exist today, and is rather common along the country districts and a certain class of city degenerates. From the standpoint of anthropology, it

can at least be explained as an inherited memory of the time at which man and the animals were closer together and when man worshipped the animal as a god. From the standpoint of biology, it is absolutely inexcusable. It totally blots out every part of the working rule of man, woman, home and children.

There are specialists who believe that such conduct on the part of a man or woman stamps him as insane. Such is not the case, though it certainly does indicate a marked degeneracy. As an experiment in an uneducated boy who has had no opportunity to learn the real facts about life, it may be excusable, but when a man repeatedly practices such a perversion, then the best treatment is for some authority to castrate him to prevent his sending down similar desires to other generations.

These habits are simply mentioned. Others that are even worse are deliberately omitted. It is sufficient to say that when a man degenerates, there is no form of vice too contemptible or vicious for him to pretend to enjoy. The only thing that his ego asks is the opportunity to have an orgasm and expel the seminal fluid. Given this, all

other details become trifles to the perverted imagination.

To compare such acts with those of animals is an insult to beasts that are fairly clean. To explain them as the acts of men is an insult to the male portion of the human race. Sexual indulgence between a man and woman can go to any height or depth of passion and yet remain something clean and pure, compared with the action of such males. They are not good to themselves or to humanity. They are so much carrion, that remains unburied because it is still alive.

The wisdom of future generations will demand that the youth of the land be thoroughly educated in normal sex life and normal sex existence. Then a man or woman will be given a chance to lead a normal sex existence. Thereafter, when a man or woman is found guilty of perversities, he will be examined by a board of physicians and specialists and properly treated, either by castration, or by the death penalty. One generation of freedom from such creatures will produce a cleaner world to live in.

CHAPTER EIGHT

TYPES OF EROTIC LIFE

The normal sexual life presupposes normal sexual relation between a man and a woman in a home with resulting children. Any departure from this is abnormal. The union must be voluntary, without the sale of the body, with the purpose of ultimate childbirth and with at least the avowed intention of continuing the contract till death breaks it.

Any thing else, such as auto-eroticism, homosexuality, male prostitution, beastiality and a dozen worse practices, is abnormal. They are all out of the range of normalcy because they do not give the female the privilege to reproduce herself and by doing so to perpetuate the race. Female prostitution, while a practice unhealthy to social advancement, at least, is more nearly normal than those other practices.

But, within the range of normal sexual life between man and woman, there are several peculiarities of conduct which are of questionable help toward the living of a happy life. It is hard to place them in a biological sense and by so doing arrive at

the conclusion that they are normal, and, still, they come within the limit of the rule so often given, some of them to a full extent and others to a nearly perfect degree. As such habits are common it will be worth while to spend a little time in their examination, if for no other purpose than to be able to decide as to what to teach the next generation.

First comes the relation of pain to the sexual act as a means of intensifying it and increasing the pleasure of the two participants. There are, in the use of pain to attain this result, two division, with pain as the connection between. First, there is the person inflicting the pain, then, secondly, is the pain, and third, comes the person on whom the pain is inflicted.

The male or the female can take either part of this drama, but at once a difference is seen, even by the most uneducated person. To fully understand this statement, resort must again be had to the habits of primitive peoples. The first marriage was one of capture. The woman was caught, pounded or choked into submission, and then dragged by her hair or an arm to the cave, where she was at once raped. This

act was repeated till she became used to it and decided that it was to her advantage to remain in the cave. Naturally, this was from the first to last a very painful process, as the female was usually strong and it took a stronger man and a great deal of brute force to conquer her. This form of lovemaking went on for ages, and, even after marriage by purchase or volition was substituted for marriage by capture, the memory of it was continued in the marriage custom. The Russian bride on her wedding night gives her husband a stout whip and, unless he beats her thoroughly, she doubts his love. Force on the night of the bridal is supposed to make the pleasure greater for the bride, and one specialist goes so far as to say that many unhappy marriages are due to a lack of loving brutality during the first week of the marriage.

In all this historical and anthropological study of the relation of pain it seems to be the man who inflicts the pain and the woman who bears it. That, in primitive man, appears to be the normal rule. When the condition is reversed and the woman inflicts the pain, it would appear that the act is abnormal and is only saved from being

pathological by the fact that the inflicted pain ends in normal coitus.

The important part to remember is that there is this pain-pleasure-love complex and that it bears a very definite relation to helping form a happy marriage for many people. There are some women who are so mentally constituted that the ordinary sensations of sexual intercourse give no special pleasure, and, where successive acts would only bore and dull the personality, irrespective of the love that might exist between that woman and her husband. A little carefully inflicted pain, like a bite or painful kiss, or deliberate roughness may be all that is needed to change the act from one of deadly monotony to a passionate caress. In such a marriage, the knowledge of the husband may be sufficient to prolong and strengthen the love life till old age breaks the physical tie. In a similar way, pain inflicted on the husband during the preliminary courtship may be all that is necessary to make him an ideal lover. There is no rule to follow that will be applicable to all marriages, but each couple has to work out its own problem in its own way. Any twinge of conscience can be ap-

peased by the knowledge that in acting thus the man and the woman are simply taking advantage of many inherited memories from their primitive ancestors. The test lies in whether or not such conduct adds to their happiness. **IF IT DOES, IT IS NORMAL.**

Havelock Ellis who has made the greatest study of the relation of the sexes which is available in the English language makes the statement that **ANY ACT OF LOVE BETWEEN A MAN AND A WOMAN WHO LOVE EACH OTHER IS NORMAL.** That leaves the decision in every case to the man and his wife. They have to answer the two questions, Is this act a love act? and Do we love each other? If the answer to both questions is, yes, then the act is normal for that man and woman.

In all ages there has been a development of the sexual act until it includes every possible variation. Many of these variations are practiced only by the prostitute and her employer, being shunned and ignored by the average man and woman as something so unusual that it must be wrong. If such men and women, married to each other, would only remember the above rule of Havelock Ellis, then they

would be happier, their consciences would be easier and their love life much fuller and longer lived.

For nothing kills love so much as satiety, and the dull monotony of the repetition of the same act in the same way, month after month, will reduce any man and woman to automatons, no matter how great their spiritual love may be. Even a diet of lobster salad palls on the appetite, and the continuance of one mountain view, no matter how beautiful, soon tires the sight. The same is true of the sexual life. It is like a journey to a city. The end is the same, but if there are a dozen different roads, it is far less tiresome in every way to take a different road each time that the journey is made. For this reason, no man and woman who are married should ignore the variations and refinements of the sexual life. The woman who feels that in acting thus she is imitating the prostitute and losing her purity, will, at the same time, stand a very good chance of losing her husband, even though she retain her prim sense of personal virtue.

In order to make the married life really worth while, the man and his wife should make a special study of sexual hygiene. If

they have been wise, they have studied all the other parts of the economic and social life of marriage. They have learned about the budget, the different dietaries for various seasons of the year, the use of electricity in the home and the methods of nursing the baby. They have made a conscientious attempt to make a success of their married life. In addition to all this, they should study the normal sexual life of a husband and wife in a home; they should study the refinements of such a life and the hygiene. They should get all the pleasure from the relationship that it is possible for any man and woman to receive. It will be difficult to gain this information from authentic sources, for few know of such parts of human life, and those who do are not garrulous in their distribution of the knowledge, but the family physician can give part of the education or, at least, indicate where it can be obtained.

There is one question that every man should ask himself and that almost daily. How can I make my wife happier? In answering this, he should remember that a normal woman is not made happy by furs or jewelry, rich foods or servants, automo-

biles or fine houses, but by the living of a normal sexual life with an opportunity to bear children. It will not hurt the woman to ask herself how she can make the husband happier, and she will also find the answer in the helping of him and to lead a normal sex life within the confines of the home, with her as the entertaining woman. If a normal man is loved intelligently by a normal woman, he will have no temptation to seek surcease in the arms of a prostitute, and when a man does so, it is always best to make an examination of his wife's emotional abilities before blaming him too severely for his unfaithfulness.

Much of an adult's erotic trend is conditioned by past experiences. A few illustrations will suffice to show this truth. A boy was initiated into the sexual life by an older woman who had her right limb amputated above the knee. For the rest of this boy's life he was uninterested in all women unless they also had a similar deformity. A young girl was devoted in her youth to her father who had very wonderful red hair. She refused to marry several very fine black haired men and finally said yes to a red headed man who was in every

way a poor prospect of a husband. A boy, when on the verge of adolescence, was given by a married woman certain privileges, which only existed on the occasions when she was fully dressed, for the rest of his life this boy was unable to have intercourse with any woman who was not dressed for the street. In a similar way, every article of clothing, every peculiarity of the body, and many odd qualities, like a special perfume, become possessed with a powerful erotic force. Were it not for the seriousness of it, the subject at times would approach the grotesque, as in the case of the man who wanted to marry but had to hunt for months for an unmarried woman who was willing to marry him, and who was also the possessor of internal strabismus or cross eyes. In this case, the man was wise enough to know that he could never make a woman happy as his wife unless she were cross-eyed.

The man has these peculiar ideas and so has the woman. By a process of natural selection they both keep these thoughts and desires in mind during the time of courtship. They probably do not propose or say yes till they are satisfied that they can

either find the peculiar qualities desired in the love object or can develop them after marriage. For example, the man who could be sexually happy only with a one legged woman has to find that woman before he marries, but if his happiness depends upon some special article of clothing, the woman could be induced in some way to wear it.

All this may sound rather silly and useless to the average person, but it has a vital bearing on the happiness of the husband and wife in the home. No matter how anxious they are to make each other happy, they will not succeed unless they make a careful and intelligent study of each other's personal likes and desires in the field of erotic love. The only way for them to be happy is for them to have a spiritual and intellectual love so strong that fear is absent from the sexual life. That means that the wife can love the husband in any way she desires and can talk to him freely about her dreams and ideals and he can do the same with his wife. If they both talk without fear, they will soon develop such a confidence in the reciprocated love that they can express their love desires freely and without repression. Only by fearless

freedom can they attain the maximum happiness.

Three kinds of love life have been described, spiritual, intellectual and physical. Each is necessary in its place, and a combination of all three is necessary in married life to make the union a happy one. But the man and woman should never forget in their desire for a higher spiritual and intellectual understanding that in addition to all else they are still members of the animal kingdom. Rather glorious animals they are, walking in the Eden of their new found love life, but, none the less, animal for being so akin to God. They have a right to be happy, but unless they seek and find full gratification of their desires and surcease of their longings in each other's bodies, their intelligence and spirits will seek in vain for a happy life in the home. It is a delicate combination, this of the soul, mind and body, and none of the three can be neglected or starved of its right to love without seriously damaging the other two.

It is a simple matter, this making love possible between a man and a woman. The rules are simple, and yet seem so difficult for the average person to understand. The

establishment of perfect love, making possible the absence of fear, the daily effort of each to learn more of what the other needs to be happy, the deliberate sacrifice of self to make the life of the other more worth while, the constant memory of the man that he is a gentleman and of the woman that she is a gentlelady, the continuation of the courtesies and considerations of the period of courtship, and the living of each day as though it was the last day to be spent together; these are the simple rules that will make the married life a true and prolonged love life and will give to both the husband and wife what they desire above all other things and which they have the opportunity of possessing if they so desire, **THE RIGHT TO BE HAPPY.**

CHAPTER NINE

IMPOTENCY IN THE MALE

Anything that interferes with the normal sexual life of a man and his wife tends to destroy their happiness in the home. One of the most powerful of these destructive agents is impotency. It is usually applicable only to the male, but in certain instances may also be applied to the female. It means the inability to complete the sexual act. It has no direct reference to sterility, for a man may be sterile and yet remain potent, or he may be impotent and still be fertile.

Impotency may be anatomical, physiological or psychological. An instance of anatomical impotence would be the absence of the male organ, following an operation for injury or disease, or the man might be so fat that it would be impossible for him to perform the sexual act. Disease of the spinal cord may cause a physiological impotence by making it impossible for the organ to assume and maintain an erection, and, finally, the mental condition may be such as to completely prevent even an attempt at coitus. Thus, while the diagnosis of impotence in the male is not a very diffi-

cult matter, the locating of the reason for that impotence often requires considerable study. No condition of the sexual life has aroused more interest and study, as far as the medical profession is concerned, for it is not only important from a social and medical standpoint, but also from a legal one. The failure to consummate the marriage and the inability to continue the marriage relationship has always been recognized by both church and state as one of the few perfect grounds for divorce. It is, therefore, worth while to know a little about this very serious complication of married life.

The purely mental cases are probably few, yet they exist. The literature contains a number of most interesting cases in which the man has been made psychologically impotent by the conduct or language of his wife. In spite of the abuse that it can apparently stand, the connection between the various parts of the sexual system (especially in the nervous and mental systems) is a most delicate and complicated one, and it does not take much to destroy the coordination necessary to initiate and complete the sexual act. These instances are hard to solve on account of the difficulty in gaining the confidence of the

man and wife. Once this is secured and the real truth is told about the difficulty, the impotence can be cured, provided the two are really in love with each other. If this true love is lacking, the sooner a divorce is applied for the better it will be for both of them, as the condition will remain incurable.

Alcohol is one of the great poisons which destroys the sexual power of the male. While the initial doses may make the man think that he is a rival of King Solomon, the time will come when complete impotency will be the price paid for his intemperance. Other changes take place in the nervous system, and in his paranoid state the husband thinks that his impotence is due to his wife's coldness, and from there he goes on to the idea that she is untrue to him. So universal is this the case that when a chronic alcoholic complains of his wife's conduct, the first thought of the physician is that he is dealing with a case of chronic alcoholism and impotency.

Syphilis is another disease that produces the same effect. One of the earliest signs of paresis (a late manifestation of syphilis of the nervous system) is impotence.

There, as in alcoholism, the man is simply paying the price of his own misconduct. Gonorrhoea, in its worst form, may cause an anatomical impotency by changing the shape and direction of the enlarged organ so that sexual congress is impossible. Here again the man is paying for past pleasures.

In the female, *true* impotence is rare, but not at all impossible. Anatomical changes in the bones of the pelvis may so change the location of the vagina that intromission of the male element is impossible. Nervous diseases can hardly interfere except in conditions like hysteria, which is not really a nervous but a mental condition. The cases of psychic impotence are more common and more grave. In these cases, the approach of the male causes a powerful mental revulsion so that the entire body is contracted in such a way as to absolutely prevent the union of the two bodies. This condition may be absolutely involuntary on the part of the wife, yet, at the same time, it may occur again and again, irrespective of her desires to take a full share in the joys of the marriage relation. Of course, these cases are purely psychic, but this fact does not do much to

help the two interested people. In such cases, a careful study of the life history of the husband and wife will often reveal the cause of the woman's hysterical manifestations, and, once the reason is thoroughly understood, it often spontaneously cures itself. In one interesting case of psychic impotence it was necessary for the wife to be chloroformed before the marital act, this duty being done by a physician who was a friend of the husband's. After several hundred of such anaesthesias pregnancy ensued, and, following the birth of a child there was no further trouble.

It is believed that most of these cases of mental impotency are the direct result of improper sexual hygiene during the first month of married life, and such errors are always caused either by ignorance or selfishness on the part of one of the contracting parties. This statement at once recalls the need of thorough education. In the primitive races the man and the woman were thoroughly instructed by the older people as to just what was to be expected of each one during the early months of marriage, the woman especially being trained from young girlhood in a series of muscular exercises, preparatory to the cor-

rect performance of the sexual act. Such a procedure could not be made popular now, but every adolescent could be educated in sexual hygiene so that the errors of the ignorant bride and groom could be avoided. If this education were given, the young married people would be a great deal happier as individuals, as families and as members of the tribe.

The statement will, no doubt, be made that the young people do not need instruction in such a curriculum, that they know too much as it is. They may know a great deal about the wrong side of sexual living, but the increasing number of divorces shows positively that they are unable to make an adjustment as married folks that insures for them happiness and makes the marriage a happy one. For if they were happy, they would not be so anxious to separate from each other. Irrespective of all other causes for this increase of the divorce rate, the sociological truth is that the big cause is sexual unhappiness, and, impotency, by depriving the man of the power of coitus and the woman of the power of reproduction, is one of the strongest factors in the production of unhappiness in the home between a man and his wife.

CHAPTER TEN

STERILITY

Impotency is a serious condition, but certain types of it can be corrected. So long as the woman continues to discharge living ova and the man is able to form living active spermatozoa, there is a possibility that at some time pregnancy can occur and the happiness of the family be made secure and possible by the birth of a child. Even in the cases of anatomical impotence, artificial insemination is not an impossible treatment.

The condition of sterility is a far more serious occurrence within the family, as it absolutely precludes any possibility of reproduction by the man and wife. This seriousness is recognized by the church and state, and one of the universal causes for divorce is the sterility of one of the contracting parties, making parenthood impossible for the other one. The law holds that a man has a right to be a father and the woman has the divine right to be a mother, and if sterility prevents, then separation is the proper course. A careful examination of both the man and wife is

nearly always successful in establishing the fault in one of the two people or, in rare instances, in both.

In this investigation, the first thing to be established is the potency of the man and wife. Has the marriage been consummated with a normal frequency in a normal manner? If this is proven, then the barrenness of the wife is a matter of sterility rather than impotency.

The sterility may be either the fault of the husband or of the wife. Years ago, before the microscope was universally used, it was the rule to always place the fault on the wife. With the snug complacency of grandiose manhood, the male of past ages could not understand how he could possibly be to blame for such an unfortunate condition, and, consequently, the woman was the person at fault. However, in the middle ages a glimmer of the truth began to dawn through the darkness of prejudice, and the physicians began to acknowledge that, in a few cases, the man might be at fault. Their methods of diagnosing the real condition was most interesting. The man and his wife were instructed to take two pots and fill them with rich soil. In each pot three kernels of corn were to be planted.

Then they were to be placed in the sunshine and care taken that no rain water fell on them. They were to be watered with urine, the man's pot with his urine and the woman's pot with hers. If the woman's corn grew, she was not to blame, provided the man's corn did not germinate. The reverse was also true. If the corn in both pots failed to grow, it was a hopeless case, but if the corn in both pots produced healthy stalks, then there was hope that some day a child would be born. The efficacy of the test depended entirely on the urine, the doctors in some way identifying it with the other secretions of the body.

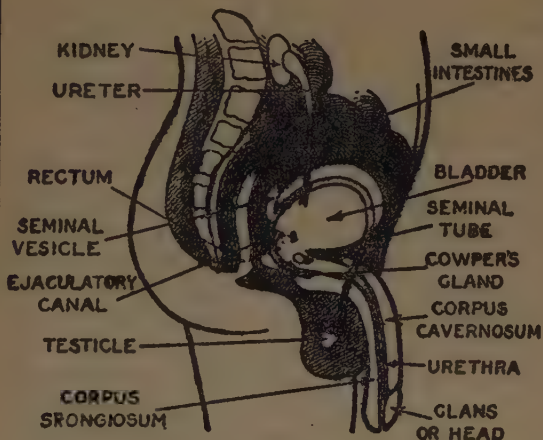
The medical profession knows better than this today, but the laity are still densely ignorant, and in practically every instance of sterility it is the wife who comes alone to the specialist's office, asking for an examination, the husband being convinced that she is the only one who is responsible for the condition. The truth of the matter is entirely different, and the man is as frequently at fault as the woman.

It has been shown that certain diseases close the canal leading from the testes to the outside world. Chief among these is gonorrhoea, the most devastating disease

known, as far as the happiness of the family is concerned. The usual ending of this disease, when it attacks the testes, is sterility. There may remain potency and the discharge of a seminal fluid, but if this is examined under the microscope, a complete absence of sperm cells will be at once discovered, and repeated examinations will continue to reveal the absence, and finally the man will reluctantly remember that some years ago he had an attack of gonorrhoea that was a little more severe than the other attacks. He is simply paying the penalty for his past failure to observe the rules of the game of life, and now his wife is also made to pay for an offense that she had no part in.

Other diseases, like mumps, cause, first, an inflammation and then a degeneration of the testes. These shrink in size till the portion which forms the spermatozoa completely disappears. In such cases the diagnosis can be made by inspection and confirmed with the microscope. It is easy to determine, in these cases, that the sterility is the fault of the husband.

In occasional marriages an anatomical absence of the testicles may be discovered to be the cause of the sterility, or the testes



A schematic and anatomical combination of a section through the male pelvis showing the position of the important organs there and their interrelation with each other. It will be observed that the kidney, which serves as a filter, is connected with the bladder by means of the ureter. Also that the testicles where the semen is produced are connected directly with the urethra at the ejaculatory canal.

may be in the abdomen, having never descended from their fetal position. In such instances, the condition may be reparable by surgical intervention, but the chance for success is very limited, as the testes are usually small and undeveloped and incapable of forming healthy sperm cells.

In all cases, the examination of the man's seminal fluid with a microscope is necessary. This determines the presence of the spermatazoa, their activity, size, and mature development. Further observation may be made to ascertain how long they remain alive and capable of vigorous movement after they have been expelled from the man's body. This can be found out in the modern biological laboratory. If these tests and examination show that the man is capable of expelling a seminal fluid, filled with healthy sperm cells, which are fully mature, vigorous and capable of remaining alive for at least a day or more, then it can be stated that the sterility is not the fault of the husband. But, in every case, the examination should start with him, and no investigation of the wife should be made till it has been shown positively that he is not at fault.

A rather rare but dangerous cause of

sterility in the male is the action of the newly discovered rays. When the X-ray was first introduced into the practice of medicine as a diagnostic therapeutic agent, no care was taken by the operators to protect their bodies from the action of the rays. After some years it was discovered the the result of such exposure was a complete sterility, caused by a destruction of all maturing sperms in the testes. After that, the use of the lead apron or screen was adopted. The same effect followed the use of radium, only with this agent it seemed almost impossible to protect the specialist who was forced to constantly handle the mysterious element that is so powerful and yet so poorly understood. Up to the present time, no effective method of protection has been discovered, and more than one specialist has had to decide whether he would remain active in his profession and doom his wife to sterility or leave it, with the hope of recovering his ability to produce living spermatozoa.

The examination of the female is a more complicated matter. The first thing to be settled is whether she is having normal regular, menstrual periods. The presence

of these indicates the routine discharge of a living ovum every twenty-eight days, and a uterus, normal in size and capable of properly functioning, as far as the menstrual flow is concerned.

In the study of gonorrhoea it was seen that, after an active inflammation of the Fallopian tubes, these frequently were completely closed by the formation of scar tissue, and, in such a condition, the ova were unable to make the journey from the ovary to the uterus. Thus, through no fault of the woman (provided she contracted the gonorrhoea after marriage instead of before), she is forced to remain sterile on account of the physical inability of the ova to reach the man's expelled sperm cells in the uterus. This complication of gonorrhoea can at time be positively determined by an examination, but it should always be suspected when the husband gives a history of gonorrhoea and the wife has already borne one child. This is the one child type of sterility that is so common and such a threatening danger to the future of civilization .

Often the uterus remains small and undeveloped and is, for this reason, called infantile. This condition may be suspected

from a history of abnormal menstruation, involving either frequency, length or amount of flow. An examination by a specialist may confirm such a diagnosis. But this is not an incurable condition, as far as sterility is concerned, and slight surgical treatment may be the means of establishing a pregnancy.

An unfavorable condition of the vaginal secretion may be the only obstacle to pregnancy. After the sperm cells are deposited in the vagina, they have to make the journey up to the mouth of the uterus, and, through its small opening, into the body of the uterus, by their own effort. Any departure of the uterine or vaginal secretion from the normal, not only in amount but also in reaction, prevents this journey and often destroys the spermatozoa before they even have the least chance of reaching the ova. The conditions, however, can be diagnosed and corrected.

There are some cases in which the sterility appears to be due to some defect or disease of the internal sexual apparatus, and, yet, a positive diagnosis cannot be arrived at. In such an instance, if the desire of the parents is sufficient, an exploratory operation can be performed, and there

is in every case a possibility that some corrective condition may be found. Even if nothing is discovered that can be corrected, the satisfaction of knowing that everything possible has been done to secure the birth of a child will be sufficient to compensate for the time and expense. The operation is not serious in these days of modern surgery, and, as a last resort, it would be warranted.

Very occasionally there seems nothing of an abnormal nature to be discovered in either the man or the woman, and, yet, they are unable to become parents. No doubt there is some antipathy between the ova of the woman and the sperm cells of the man that makes it biologically impossible for them to unite and grow into maturity. In such cases the man can mate with another woman and make her pregnant and the woman can mate with another man and at once become pregnant. The full explanation of such cases is hard to arrive at—all that can be said is that there is a biological incompatibility.

The question of divorce has to be separately decided in every individual marriage. To a large degree, it will depend on the diagnosis of the cause of the sterility.

It makes a great difference whether it is caused by some unavoidable condition or by circumstances, following the immorality of the husband before or after marriage. It can easily be seen that sterility following mumps in the husband, is an entirely different matter than sterility, following a gonorrhoeal inflammation of the testes. In every case, the question of the love that the man and woman bear for each other will play a large part in the decision. The woman really is the one to make the final decision, as she is the one who suffers the more by being deprived of the right to have children.

The two conditions of impotency and sterility are playing a very important part in the social life of the present day. When they are added to birth control they form a menace to the future existence of the best races. How long they will continue to depopulate the higher classes of society is a question of the greatest interest to all students of sociology. At present the cultured classes are barely able to reproduce themselves. A man and his wife have two children born to them and of those children a certain per cent die before the age of maturity. In France this very condition

has been causing the deepest concern for years, and the French government has done everything in its power to cause an increase in the birth rate, for it realizes that unless it does something, there will ultimately be no France.

Happiness is the ultimate desire of every human being, and, no matter what happens to a man and woman, they cannot be happy without children. It is children that ripen the family and make it perpetual; it is the babies that make the continuation of the human race a possibility. Without them, men and women simply live a selfish existence, which ends forever when they die. Those who have children and grandchildren never die but live on in memory. Their names are remembered and renewed, their characteristics are revived in new bodies, their graves are cherished as the final home of loved ones. All this, the childless lose and more too. They never reach the highest development of love, which is only gained by sacrifice.

The young man, who is entering puberty, should be made to realize all this. The entire problem of marriage, impotency, sterility and venereal disease should be thor-

oughly explained to him till there is no part of the entire subject that he does not understand. This training is as vital a preparation for his adult life as a college education or a course in business finance. For, no matter how rich or successful he may become, he will have to count life a failure if he does not finally find complete happiness in a wife, home and children. He may be rich and comfortable and prosperous; he may be surrounded by every luxury that the mind and cleverness of man can invent, but he will not be happy unless he leads a normal life.

And this is far more true of the woman. She needs children in her life to reach the peak of contented happiness. These children may grow into invalids, they may die or attain lives of greatness or depths of degradation, but, no matter what happens to them, it is better for their happiness to have had children than to remain childless all their lives. The love that melted together to make those children, the affection showered on them in their helpless infancy, the ceaseless devotion and care that was necessary to enable them to reach maturity, these are the parts of life that make a

man and a woman happy, no matter what else happens. Poverty, sickness, death, misfortune, these are trivial events in the lives of those who have really loved and played a part in the reproduction of the race.

CHAPTER ELEVEN

CELIBACY IN THE ADULT MALE

Celibacy in the adult male is growing more and more common. In past generations in this country it was most unusual for a man to be unmarried after the age of twenty-one, and such conduct on his part was looked upon with suspicion and distrust. It was generally felt that he had a very good reason for not marrying and this reason was usually thought to be something of a very shameful nature which he was careful to conceal from the entire world. A man unmarried was considered a weakling, one who had taken part in the battle of life and made a distinct failure of it from the very first. There was a good deal in favor of such ideas in a day when marriage was looked upon, not only as the normal life, but as the only life that could be lived with any comfort. The men who lived thus were generally recluse, antisocial and psychopathic personalities, who were unable to adjust themselves to the demands of the social life of those days. The old bachelor was queer and that was all there was to say.

With the increase of culture and the constantly enlarged demands of society for comfort and luxuries, it became both harder to make a living and more difficult to support a wife and family. The basic cost was no more than it ever had been, but the young women demanded more and more as they gradually became wage-earners and tasted of the pleasure of earning their own living. The standard under which young women were raised was higher year by year and the parents tried, as parents always have and always will, to have their daughters own as good a home in their early years of married life as their parents had after being married thirty years. Economic conditions changed. It became necessary to spend more years in preparing to make a living. In one profession alone the time increased nearly fourfold, and that is the profession of medicine. A young man could read twelve months, attend two terms of six months at a college and receive his license to practice; now it takes three years pre-medical work, four years of medical study and at least one year of interne work, a total of eight years, where it used to take two. After these eight years it takes a long

time to become self-supporting and still longer to support a wife, a home and a family. At thirty-five, a young doctor is ready to think about marrying, while at forty he probably will be able to do it in a comfortable manner. It is the same in all the professions and even true in the trades. Where a man used to be able to marry at twenty-one in comfort and live according to the best standards of the community, it now is hardly possible till he is thirty-five.

If the life of this young celibate is studied, it will be found that his expenses increase in proportion to his income. There is no similar increase in his savings. He is able to spend more as he earns more, and he has no special incentive for stinting himself. He often lives at home with his parents or, after their death, in a comfortable boarding house or hotel, where his every necessity is provided for. As the years pass by he becomes more accustomed to a life of ease and comfort outside of his working hours. There are no responsibilities save that of earning the money to pay the monthly bills; he is responsible to no one for the necessities of life. His only worry is making good in his chosen life

work and yearly increasing his income. As the years pass by the idea of marrying grows more and more difficult for him to materialize; he becomes harder to suit, and his courage becomes less; he is cool, calculating and, while at the dance or the party he may think of the wonderful life marriage promises him, still, in the privacy of his bedroom the next morning, the affair looks different as he thinks of the clothes the young lady wore and how much of his yearly income it would take to provide a proper home for such a jewel.

As a celibate, he is not content, but the money that he yearly spends on the ladies of leisure is small in comparison with the amount that a home and family would cost him. He derives a certain pleasure from the company of prostitutes; there is an endless variety of them, and, after the one bill is paid for the night's entertainment, there is no upkeep. That word forms a pleasing addition to his social chatter, and more than once he assures his bachelor friends that it is not the original cost but the upkeep that keeps him single. The more he leads the prostitute life, the harder it is for him to feel satisfied with one woman. He is willing to hunt for a woman whom he

can love, but he feels more and more sure, as the years pass by, that it will be difficult for him to find the right kind of woman. His memory of his mother comes into prominence at this point, and he feels that if he could only find a woman like his mother, he would be glad to marry, no matter what the cost, but the harder he looks for the mother substitute, the more unable he will be to find her. Thus, the years pass by and he remains unmarried. Gradually, the sexual urge grows less; he spends more evenings in his room reading, and fewer at the show and with the prostitute. There is now a serious effort made to improve himself, and he buys the five-foot book shelf and boasts of the latest encyclopaedia. There are hobbies to develop, and he joins a golf or a bridge club and tries to learn the proper bid and leads. He may even go in for philanthropies of all descriptions, and thus it comes about that the big charities of America are frequently made by old bachelors, a good example being the foundation of Girade College, by a crusty old bachelor, Stephen Girade, in Philadelphia for the care of orphan boys.

There are, of course, many of these

bachelors that have led moral and in every way exemplary lives, and who have had the best of reasons for remaining single. Many of them have been the only support of widowed mothers, and they have felt the need of remaining single so they could support these mothers and care for them in their old age. Certainly this is a worthy reason, even though it is necessary for the man to make a sacrifice of his future to care for the present necessities of the woman who did so much for him when he was a helpless child. In still other instances the sheer weight of poverty, combined with a certain prudence and foresight, makes the man feel that if it is nearly impossible for him to support himself, it will be utterly useless to think of marrying and assuming the expense of a home and a family. This also is, to some extent, a praiseworthy motive for remaining single, though one that is little thought of by many of the poor who think only of today and take no thought of the morrow; it is, perhaps, fortunate that there are poor people like this in the world, who look on marriage as a necessary event in their lives and on children as an unavoidable blessing, for it is

this class of the human race who are populating the world at the present time.

The lives that these bachelors lead tends to an early death. The statistics of all life insurance societies show that a married man lives longer than a single one and that the bachelors are the poorer risk. It is interesting to endeavor to study this and see why it is true. In the first place, their interest in life is less and their sense of responsibility a great deal less. In spite of the scientists' opinion to the contrary, many people die because they do not wish to make the necessary fight to live; in other words, they are not really capable of directing powerful impulses from their soul and mind to control the changes that take place in the body which result in death. Death is a very peculiar and poorly understood phenomenon, and while we know a great deal of the body before and after death, we know but little of just what happens at the time of death. It would be useless to try and establish the fact that a man can live or die just as he wishes, but this is probably much nearer the truth than we commonly suppose. In savage tribes the power of life or death rests in the hands of the

king or some powerful magician, and when he sends word to a subject that he is no longer needed in the kingdom and that he is to die on the third day, the man simply goes to his hut and sits there, and on the third day he is dead. He dies because he knows that he is going to die and that there is no use in trying to live any longer if the King does not want him to. In these cases, the death is due to no disease, but only caused by a desire to die. In the bachelor, a similar phenomenon is often observed in case of illness. A simple disease that would have but little effect on a married man is fatal to the bachelor, because he feels that he is going to die and has no real reason for fighting death and continuing to live. In the case of the married man, it is far different. He has many reasons for which it is absolutely difficult to die unless he is absolutely forced to. He has his wife to support, the rent to pay, the older children to educate and the little one to provide for. At the age of forty or fifty it is inconvenient and untimely to die, and he makes every effort to keep alive. In other words, he wills to live in just the same way that the bachelor wills to die, by not making the necessary fight to live.

The celibate male is very ignorant of the hygiene of his body. He does not know how to care for himself, and, consequently, fails to avail himself of even the simple aids to health that the married man knows. He has not the aid of women in the family to help him to keep well. All married men know that a woman just has to baby a man in her family, and she feels that he knows less about taking care of himself than a child. So, she is always making him put on his rubbers and carry an umbrella and wrap the muffler around his throat, and, as a consequence, the married man avoids the first onsets of disease which the bachelor falls a victim to. The bachelor has no one to constantly remind him that he is eating too much or should take the nightly pill or drink more water, and, while these things are frequently annoying to the married man, they have a very important influence on his health and longevity.

There is a marked difference in the habits of the single and married man. The married man eats rather regularly, and is rather a slave to routine, no matter how he may fight against it. He may indulge in alcohol, but he is not so apt to be a hard,

constant drinker as the single man. He also does not use tobacco to the extent that the single man does, partly on account of the inability to afford it and also because there is a constant restraint put on his smoking by the women in the family. Of course, a great many women smoke nowadays, but there is a difference between smoking a perfumed cigarette and being in the room with a very ancient and very loud pipe. So, the married man smokes less and drinks less and eats less than the single man, and, in every way, either takes better care of himself or is made to take better care of himself than the one who is single. Because of this care, the married man lives longer.

There is a direct ratio between the amount of mental work, combined with social interest, that a man has to fill his life with, and the number of years he lives. Just as soon as the man loses this interest in society and ceases to work hard with his brain, he prepares for death and is not long in waiting for it. The married man has all this forced on him, whether he cares for it or not. He has to keep active in order to continue supporting the family,

and they, in return, give him plenty of society, whether he really craves it or not, for a lady just naturally has to talk, and the man who comes home to a wife who has been lonely all day, has trouble in even reading the evening paper, let alone doing any serious work with a cross word puzzle or the latest book on philosophy. It may be an active life for him, and, at times, an irritating one, but it serves to prolong his day, and he lives on and on after the bachelor of the same age is often long dead. The very necessities and irritations of his life serve the favorable function of making the married man live longer.

The celibate becomes introverted and antisocial. That is, he grows into a shy and seclusive personality. The time comes when it is hard for him to make the necessary effort to go out and mingle in society. For some years he has the uneasy feeling that he is being chased by scheming mothers and eligible daughters, and later on he feels that he has reached the stage at which no one wants him for any purpose, and especially not to marry him. This makes him more reserved, and he does not want to intrude, go where he is not wanted.

So, he gradually learns to stay by himself and becomes a hermit and a recluse.

Is there any way of making the life of such an unfortunate celibate more worth while and more interesting to himself? Is the condition curable, even at the fourth decade of life? Even if he remains single, can he be helped to feel that he is more a part of the tribe and has a vital influence for happiness on those around him? There is no doubt that he can be assisted in many ways if there is only some one to give him good advice and if he has the good common sense to take it.

The first thing that this celibate should do is to force himself to mingle with young people of the new generation. He should learn this lesson and the advantage of such a practice from his married brother. The married man has children of his own, and these children bring their friends into the home. There is thus the necessary conduct for a revival in the interests of youth. The bachelor can take these children into his life, even though it may not be possible for him to take them into his home. He should force himself to go beyond his generation for much of his society, even

if he has to pay a fair price for the intimacy. A very interesting example of the advantage of this beneficial change in a bachelor's interests has lately been afforded in the life of a prominent officer of the United States. He adopted six or seven orphans of all ages and began to make a home for them. Feeling the inability of doing this by himself, he engaged a lady to care for them, and then, with all these orphans and the lady in the home, he experienced so radical a change in his feelings that he lost no time in proposing to and marrying the lady. Thus, a man, who seemed a hopeless bachelor, in the course of two years became possessed of a home, a wife and a half dozen children. He may be retired from active service in the United States, but it is probable that he will live for many years a very active and interesting life, and as the youngest adopted child is still a baby and there may be other babies, he will see the need of living till they are all raised and educated. Many bachelors substitute the society of animals for that of the more normal one of children and, to a certain extent, the same result is reached. While the hobbyhorse is not alive, still it also

serves to sustain interest in life and even renew a youth that apparently was lost.

If any bachelor is reading this and doubts the value of a hobby, let him read the story of Uncle Toby in "Tristram Shandy," by Stearne. The old bachelor, an army officer, was seriously wounded in Flanders. For years he lay helpless and dull in bed, nursing his wound, which never healed, and at the same time never killed. Finally, his faithful servant suggested that they go to the country and there make a miniature battlefield, showing in every way the manner in which a city was attacked and defended. The art of war had always interested the army officer, and he was thrilled with the idea of demonstrating his knowledge in a practical way. They moved to the country, and the servant dug ditches and made fortifications, and in the middle built the beleaguered city out of boxes and bricks. Even miniature cannon were made out of leaden weights from windows, as the unfortunate Tristram learned with great pain. All the neighbors who passed had to be shown the latest advances and how the assailing forces would most certainly fail to take the city. The days were spent

out of doors and the nights in preparation for the next day's fighting. It was necessary to buy new books and to do a lot of reading. Soon the wound was forgotten and, when it was remembered again, it was healed. The lady next door became an interested spectator, for the finer points of the war between men was unknown to her, and she was anxious to learn all she could about it. She knew something about other forms of war, however, and soon it was necessary for Uncle Toby to call on her in the evening. After that, other important events had to be discussed, and, thus, at the end of the story, it seems that the old bachelor has cured himself, become young again and even has fallen into love and possibly marriage. It is a beautiful example of just how favorably a hobby can act on the life and character of a bachelor and make another and a better man out of him.

Public service is another way of keeping a celibate healthy and young. This does not mean simply the holding of public office for pay, for that is at best simply a form of employment. What the bachelor should do is to find some form of work which will be of service to the community

and which will have no other reward than the consciousness of doing something for others. If he takes the leadership in a troop of Boy Scouts, he not only has the benefit of this public service, but also has the contact with the young, which is so very beneficial to him. This activity gives him contact with the world, and help to establish his self-esteem.

It is necessary that he have daily exercise. Nothing is worse for him mentally and physically than a daily routine that does not call into active play every part of his body. The daily dozen in his room is not sufficient, for it lacks the beneficial effect of outdoor exercise and also simply serves to accentuate his antisocial tendencies. He needs exercise that takes him into competition with other men, if only in a game of volley ball in a gymnasium. What he needs more than anything is society. It is that lack of human interest that is so fatal to him and so often brings him to a premature end.

CHAPTER TWELVE

CELIBACY IN THE ADULT FEMALE

Much that has been said of the dangers of single life in the adult male is likewise true of the adult female. To a certain extent, the social conditions surrounding their lives are the same; but there is one marked difference and that is the far greater degree of continence on the part of the single woman. Given even a moderate degree of financial security, a woman with any intelligence will remain continent, thus securing for herself a greater peace of mind and also winning for herself a complete freedom from the venereal diseases that are certain to attend the living of an immoral life and which go so far in wrecking the health of the single man and bringing him to an early grave. It will be remembered that the primary urge of the two sexes is different and that, while the male is only interested in the securing of a love object, the woman is primarily concerned in reproduction and motherhood. If she is denied that by the force of circumstances or her own volition, she is less apt than the man to deliberately substitute for her primitive desire a life of immorality.

Thus she lives cleaner and longer and more content than the man.

In order to continue a life of normal interest in the world around her, it is necessary to substitute for the home and family some things that will take their place, and in this she seems to be more capable or more fortunate than the man is. She is often able to attach herself to the family of one of her brothers or sisters, and in their interests she finds a substitute for the home and family which she has not been able to secure for herself. She is frequently able to make herself valuable in the home by the work that she is capable of contributing to its welfare, and she secures the contact with the next generation by being in the company of her nephews and nieces. In one case a lady of over eighty was able to retain a keen interest in life and a full possession of her mental faculties simply by living with her sister and sharing in the work of the home and the society of her sister's children.

Even if the single woman is not able to share a home with a married relative, she is more able to establish herself in a home-like apartment than a man. For centuries the making of a home has been her chief occupation, and, even though single

and busily occupied at some important work, it is impossible for her to forget these primitive memories of a home. So, she just has to make some kind of a home for herself, even though she has been unable to put in that home a husband and children. In that substitute home she is comfortable and contented, at least, far more so than the single man is in his bachelor apartments, because she has also remembered much of the art of making a comfortable home. In that home she stays, perhaps more than the celibate man, but that antisocial life is compensated for by the fact that the existence which she is living is more healthy than the social life of the man, who is so often dependent upon the prostitute and the modern speedy society for his pleasures outside the apartment.

The woman may fail to secure a satisfactory substitute for a husband, but she never fails to gain a fairly satisfactory substitute for the children that life has denied her. Lacking a supply of nephews and nieces, she instinctively turns to animals, and the proverbial cat and parrot of the old maid serve an excellent purpose in keeping her interested in life and thus enabling her to hold off premature death.

Frequently in this age of feminine equality, with women filling practically any place in the social life of the world, the single woman is able to enter largely into charitable and eleemosynary work, and as a member of boards of administrators she is able to attain a degree of outside interest and a sense that she is really doing something of value to the world that suffice in every way to keep her young. The same purpose is served by following the career of nursing, for there the woman finds an outlet for her natural desire to mother something that is alive, and by this constant service she wins the desired aim of retaining her interest in life.

While, in many ways, the single woman is better able to care for herself than the single man is, in one way she does not seem to be as capable, and that is in providing for herself the proper articles of food in the proper amount. Here again a return to the early illustration of the life in the primitive family is of interest. The early woman was always cooking food for other people, her husband and her children. She was interested in this because by doing so she was able to keep her natural guardian alive and strong and provide

for the health and happiness of her beloved children. She took an interest in the cooking on this account. In the case of the single woman, this incentive is lacking, and she, consequently, feeds herself poorly, not only in regard to the amount, but also in regard to the variety. The result is often seen in the profound malnutrition so commonly seen in female celibates when they reach middle life.

In addition to all this, a single woman is not leading the normal biological life. Her generative organs and her breasts have not been given the chance to function the way that nature has provided for, and, as a result, they seem to be especially apt to suffer from certain diseases far more than the same organs in married women. Certain tumors of the breast and uterus are far more common in single than in married women, and it is believed that this is due to the fact that these organs have never been able to function properly in adult life. The menstrual function is not as regular or free, and there is more suffering at these periods than is the case with married women, and, consequently, more days of disability during the course of a year.

Mental symptoms also are more fre-

quent. It often happens that at the time of the menopause, or change of life, these women become panic-stricken at the thought of what they have missed in life. They see their loved ones pass away and the new generation lose interest in them. At the same time, they realize that they are becoming less able to earn their own living and they face the constant danger of being replaced by younger and more capable and far more fascinating women. Under these stresses, the mind often breaks and various forms of insanity begin, which are usually hopeless, as far as cure is concerned. In such insanities, the agitation over the failure to marry is often intense, and the rest of the unfortunate woman's life is spent bemoaning her hard fate and berating her family for not making her marry when she was still able to do so.

All life is hard. There is much in the life of a married woman that may cause her sorrow and disappointment, but even at the worst it is better than the life of the average old maid, with her solitary life, her insufficient food and her constant feeling that in some way life has cheated her out of the best things that it has promised to the women of the human race.

CHAPTER THIRTEEN

THE NORMAL SEX LIFE

With so much said about the abnormal side of sexual life, it might be interesting to discuss briefly the question of normal life between the sexes. It is unnecessary to repeat the old formula that happiness can only be secured by a man and woman living in a home with children. Both the man and the woman may try their best to make life worth while, obtaining the home and the children, and still not attain to the maximum degree of happiness, which is their right. For, irrespective of home and children, the greatest happiness and peace in life for adults is only reached by the living of a normal sexual existence. The problem of living this kind of a life without knowing what it consists of is naturally as impossible as it is for a man and woman to fly in an airplane without any previous instruction. The problem of what to tell these people and how to tell them is a difficult one, and it is still more difficult to be sure that the instruction is correct, for, after all, such matters are very personal in character and appear different to different people, all of which

makes the study of the soul and personality an art instead of a science.

But, by returning to the early family and the primitive man and woman and especially by going back to their ancestors, there can be obtained a little help. In the primitive forms of life, and this includes early man, there is one sexual fact that can be observed repeatedly, and that is the leadership of the female in the sexual relation. The male is always receptive to her advances and always ready to satisfy her desires, but she is the one who dictates the time and the frequency of the sexual act. Irrespective of the desire of the male, the female only receives him when she is ready to, and in the animals this is only when she realizes that she is in the best condition to become pregnant. This is the season of heat, or the rutting season, which corresponds closely with the time of menstruation in the human female. A similar season was observed in the primitive races, and the spring or fall festivals were frequently simply a time for the beginning of tribal pregnancy. Thus, most of the women in the tribe would give birth to their babies at the same time each year and the tribe would

anticipate this by preparing a suitable residence for that important event in the history of the race. Migratory movements were timed to provide the women an opportunity to give birth to their babies and recover their usual strength. In fact, a study of the migration of races might easily show that the annual birth of children and the yearly pause to grow a harvest of wheat and corn had a very important effect on the rate of the migratory movement and the history of the world.

The same thing is true of all animals and birds. The moose and reindeer, the swallow and the wild goose migrate for food and a change of climate, but this migration does not take place till the growth of the little ones makes it possible for the whole family to travel. Were it not for this observance, the different species of life would soon die out. While man is one of the few higher animals who reproduces at irregular periods throughout the year, still, even with him, there are certain seasons of the year in which there are a great many more babies born than at other times, and a study of the birth rate, month by month, shows that the rate is higher when

the climatic conditions are most favorable for the life of the newly born infants.

All this discussion has a direct bearing upon the sexual life of a man and his wife, if sufficient attention were only paid to it. If the relation between husband and wife is one of love, trust and honesty, and the early married life has been such that the wife can develop a perfectly normal sexual personality and a true freedom of expressing her desires, then a very definite rule can be followed, and it is believed that the following of this rule as a part of the hygiene of sexual life will do a great deal toward providing for the happiness of the normal man and woman in the home.

THE RULE BRIEFLY STATED IS SIMPLY THIS: THE HUSBAND IS ALWAYS TO BE RECEPTIVE TO THE SEXUAL DESIRES OF THE WIFE AND ALWAYS READY TO GRATIFY HER REQUESTS FOR LOVE. THE TIME, FREQUENCY AND VARIETY OF THE SEX LIFE IS TO DEPEND ENTIRELY UPON THE INSTINCTIVE FEELINGS OF THE WIFE. IN OTHER WORDS, SHE IS TO TAKE THE INITIATIVE IN ALL

THE LOVE LIFE, LEAVING ONLY THE ONE RESPONSIBILITY TO THE HUSBAND, AND THAT IS, SATISFYING HER DESIRES. IT IS REALIZED THAT THIS IS A RATHER REVOLUTIONARY PROGRAMME, BUT IT IS BASED ON SOUND BIOLOGICAL PRINCIPLES AND SHOULD PRODUCE A HAPPY LIFE.

CHAPTER FOURTEEN

A PLEA FOR CLEANER LIVING

All students of history are forced to admit that the world is growing better. Life is far cleaner and sweeter than it ever was; but there are yet many dark corners filled with people who, in the search for what they believed to be happiness, have soiled, not only themselves, but all whom they came in contact with. Some of these darker spots in the experiences of the human race have been discussed, while far more have been left unnamed.

Enough has been said to show the effect of the selfish, introverted life upon the individual and on his family. No one can live unto himself, and no man or woman can suffer without inflicting a part of that suffering on others. Even the man without a family makes the tribe and state less efficient by immoral living. He deprives the state of another home and another family and lowers the efficiency of the nation by making his body the home of incurable diseases. He encourages the prostitute in her profession and gives one more

woman no alternative but to continue a life of celibacy or enter a life of shame.

The man wants to be happy, but through faulty education he has gained the wrong idea of what happiness really is. He has never had a chance to realize what normal love between a man and woman is and how beautiful it may become. In his youth he has never seen the wonderful part that a home and family can play in the development of a man and the building of his character. Lacking an education in the better part of life, he cannot be blamed for seeking the wrong roads to happiness, but, at least, he can be pitied; and not only pitied, but an effort can be made to salvage the later part of his life and, at least, let him spend his mature years in a life that is more worth while. In addition to this, there should be an effort made to educate the young man, but, above all, the young boys, so that they will be able to see the finer and purer side of the life between man and woman and husband and wife and because of that education attain lives of happiness and peace.

THE END



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